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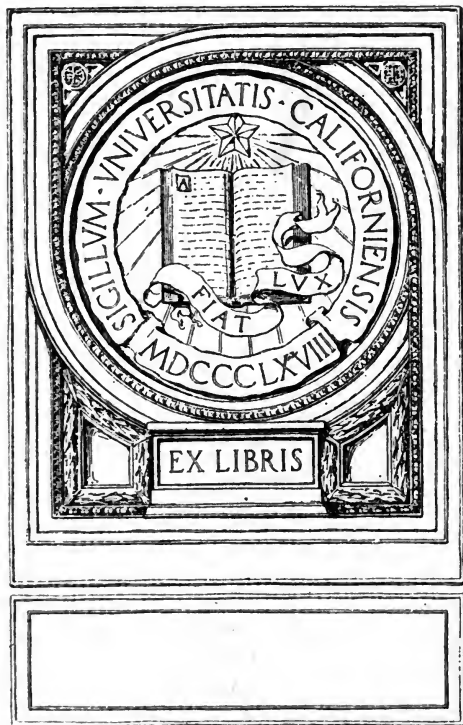
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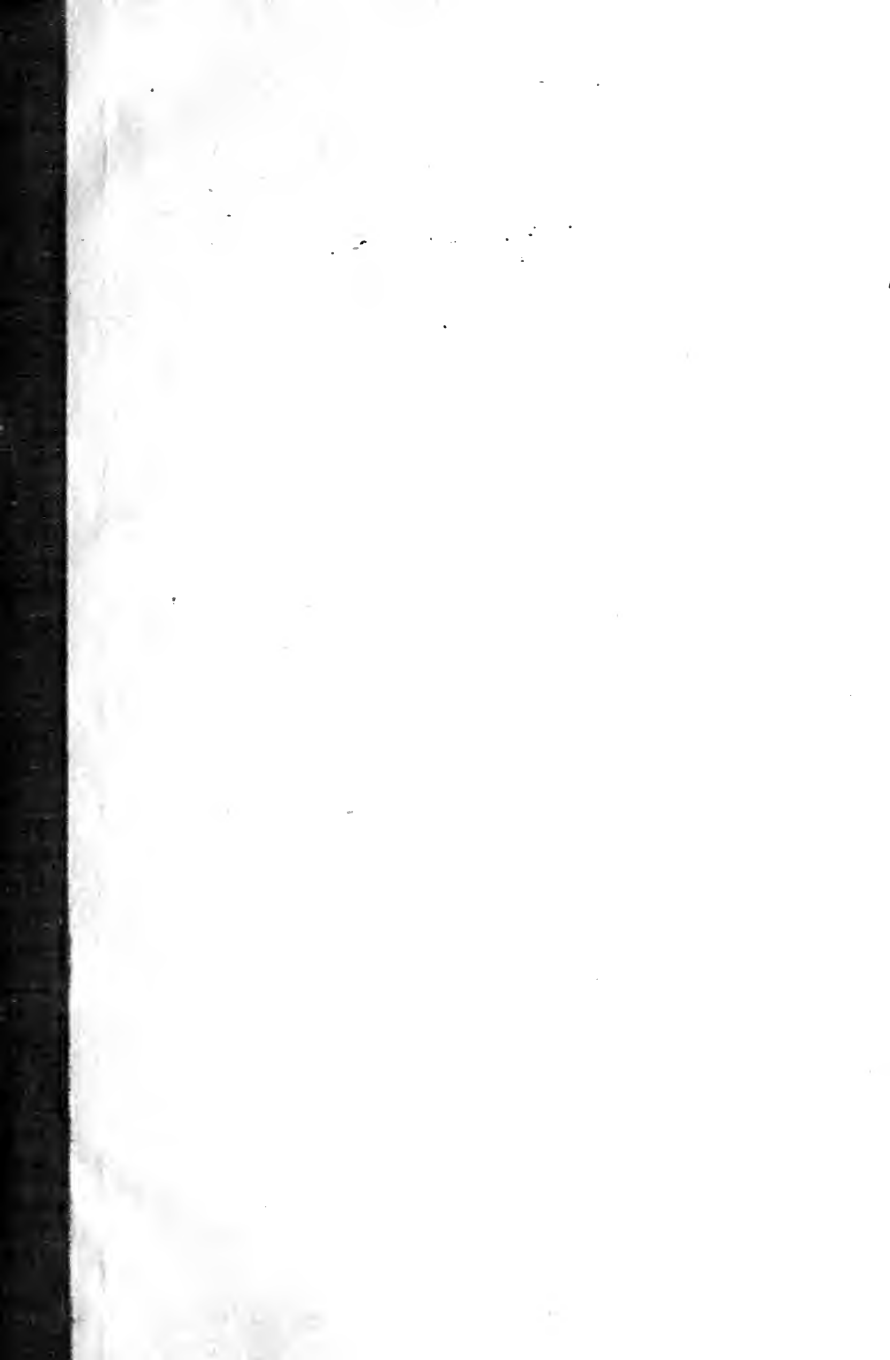
CHRISTIAN SCIENCE:
ITS LEGAL STATUS
A DEFENCE OF HUMAN RIGHTS

JUDGE CLIFFORD P. SMITH

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ITS LEGAL STATUS**

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RIGHTS

By JUDGE CLIFFORD P. SMITH



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“As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

“Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you.” (Jesus the Christ to his disciples, according to Matthew x. 5-10 and xxviii. 16-20.)

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” (According to Mark xvi. 14-18.)

“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” (According to John xiv. 12.)



“There is a law of God applicable to healing, and it is a spiritual law instead of material.” (Mary Baker Eddy in Science and Health with Key to the Scriptures, p. 463.)

“Christian Science teaches: Owe no man; be temperate; abstain from alcohol and tobacco; be honest, just, and pure; cast out evil and heal the sick; in short, Do unto others as ye would have others do to you.” (Mary Baker Eddy in The First Church of Christ, Scientist, and Miscellany, p. 114.)

"The right of the individual to select his own physician is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. Indeed it is the same right manifesting itself in a parallel direction." (From a veto message delivered by Governor Thomas of Colorado.)

"In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with the rights of conscience and thus becomes an infringement of the constitutional guaranty of religious freedom." (From a veto message delivered by Governor Mickey of Nebraska.)

For the government to "establish criteria where opinions are far apart," as with respect to the curative effects of medicines, would be "to distort the uses of its constitutional power." (From the opinion of the Supreme Court of the United States in *United States vs. Johnson*, 221 U. S. Reports 488, 498.)

"Only the most settled and established truths and principles of action are proper subjects for legislation; and everybody knows that in medical science these are exceedingly few and far between. Hence, as we have said, there is a strong element of reasonableness in the appeal made to public sentiment by the cults and sects against the enactment and enforcement of medical opinions into laws, however well intentioned such attempts may be." (From an editorial in *The Medical Brief* for June, 1912.)

"It is proper, therefore, to compel by legislation, and the more stringent the better, all who offer or render services in the way of medical help to abstain from every false holding out as to their education, competency, or society connections; but not worthy to be tolerated to preclude any human being from proposing to do, or doing, honestly and under no untrue pretensions, what he can for the sick, or a sick man from employing whatever well-meant offices he chooses." (Joel Prentiss Bishop in *Commentary on Statutory Crimes*, Sect. 988a.)

Christian Science: Its Legal Status

The Facts In Brief

THROUGHOUT the ages in which the human race has been liable to suffering, disability, and death, those attacked by disease have claimed the right to try to get well, and to succeed if possible. This right has always been conceded, and by common consent as well as necessity it has included the right of the sufferer to choose the curative agency which he considers likely to do the least harm and the most good. There never was a time when this right was not important to him, nor when he was willing that it should be molested.

For many centuries the majority of people have lived or died according to the theories of the remedial system longest in the field, whatever those theories might be, even though its remedies plus the most skilful efforts of its practitioners always have been palpably uncertain and inadequate. The familiarity of succeeding generations with the failure of material remedies to cope with disease induced the majority of people to accept this lack of success as inevitable or even natural. If drugs, surgical operations, or inoculations had been used without avail or with disastrous results, philosophy advised patient resignation to what could not be avoided, while theology would try to console sufferers with the view that the Father's will had been done.

Since Christian Science entered the field in the latter part of the last century, it has become increasingly evident that there is a better and more dependable method for both prevention and cure of disease. Although the practitioners of this Science have not been successful in every case, they are developing the mental and spiritual qualities which make for

success in this ministry; other men and women of desirable character are enlisting in it, and measured by present results the practice of Christian Science has already become the most effective and reliable curative agent known to mankind.

Moreover, the work of healing through Christian Science is accompanied by religious instruction or spiritual teaching which is calculated to destroy the foundation of disease. Already the general acquiescence in mortal belief has been broken. The knowledge of immortal Truth is spreading. People are seeking and finding here and now a state of being that is much less subject to the common forms of evil, while hope is becoming a conviction that disease can be overcome and abolished. In short, the faith of the ages in material remedies has been displaced with a majority of people by greater devotion to hygiene or sanitation, and with a substantial and growing minority by reliance on Christian Science.

In this situation the holders of degrees from the various schools of medicine have been divided in their courses. Some of them have become Christian Scientists, in name and in fact. Others are going on as before, trying to develop their system into a science and faithfully rendering such service as they can to the people who voluntarily choose to employ them. Another and quite numerous section of the medical profession, not inaptly described as "political doctors," are putting forth their utmost efforts to have their system adopted as a state institution and to have Christian Science healing suppressed by law.

If this scheme were to succeed, the bulk of the medical profession would be on the public pay-rolls, while the rest of the people, referred to in some of the bills as "the laity," would be the subjects of medical inspection, regulation, and practice; no one's person or property, no occupation or business, no item of personal conduct, no relation of human life, but would be subject to the scrutiny and authority of an

official having the degree "M.D." from a "regular" school of medicine.

Coextensive with the expansion of the germ theory, every citizen would be obliged from time to time to present himself with his children to an official doctor, who would be equipped with an assortment of syringes and would make the inoculations demanded by the theories then in vogue. In case of illness the citizen could be treated in the "regular" way or not at all, although the latter alternative would not be approved, nor always allowed. Even in the case of diseases which orthodox medicine has never cured, the victims would not be permitted to employ the exponents of other methods, particularly not the one method which has cured those very diseases. All these things would be done in the name of constitutional government and ostensibly for the promotion of human welfare.

Of course such a perversion of government could not endure. It would become intolerable even to those who are now the voluntary patrons of the different schools of medicine. They would find a vast and irksome difference between "We advise you" and "The law compels you." But if such a scheme were legalized, its hold would not be easily broken. Its plan is to suppress competition by laws which act indirectly, to get authority gradually, first by one law and then by another, and not to insist overmuch on using the power thus gained while "the laity" is getting used to the possession of legal authority by the medical profession.

Every one who has had experience in public affairs knows that such a system once established by law would to a large extent be fortified against disestablishment. It is much easier to create an office than to abolish one. Many offices are created, more are enlarged, but few or none are abolished. This is true of offices created singly; much more would it be true of many offices held by the members of a numerous profession acting in combination.

An incidental but direct result of giving exclusive recognition to one system of medicine (and all schools of medicine may be spoken of as one) would be the deterioration of the system thus artificially relieved from the stimulus of competition. Taken out of the natural law of supply and demand, wherein service is sought for its merits and "the laborer is worthy of his hire," the privileged service would inevitably retrograde. The medical profession, given official warrant as being sufficient for the health of the people, would be confirmed in its habitual attitude toward all that originates outside its own ranks, and if possible this attitude would be intensified. By no means loath to assume authority when privately employed, much more would this honorable profession be subverted by the possession through law of mandatory powers.

Far-seeing members of the medical profession have more than once warned their fellows that such results would be sure to follow the laws in question, and some of them have expressed these opinions before legislative committees.

Moreover, there is such a thing as a human right, the right of an individual. In a state or nation under constitutional government, the citizen is a factor and the main factor. In any country, respect for law must be implanted by laws that are worthy of respect, and every invasion of the just rights of the citizen is inimical to the general welfare. Hence the legitimate objects of government cannot be attained by trying to compel people to conform their conduct to any standard of belief concerning the presence of God and the availability of divine law. In other words, the general welfare cannot be promoted by any scheme which would in effect forbid the people to think and act independently concerning such subjects as are involved in Christian Science healing. According to original Christianity, as well as Christian Science, health and life depend on spiritual understanding, spiritual worship, spiritual power; they depend on full, exact, or scientific

knowledge of the only true God and the real man. As to such subjects the liberty of each citizen to believe and do as he thinks best is bounded only by the equal rights of all others.

When human government, by attempting too much, unjustly forced the early Christians to choose their paramount allegiance, they said, "We ought to obey God rather than men;" and the statesmanship then voiced in their behalf by the learned Gamaliel has stood the test of the centuries from that time until this. (See Acts v. 24-39.) The necessity for such a choice ought never to be put upon law-abiding citizens. Unless the true province of human law is far exceeded, all well-disposed people may heed the precepts and emulate the example of him who said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

The two allegiances to which he referred, the human and the divine, are inherently consistent; else the great Teacher would not have spoken as he did, nor acted as he did. While human conditions exist, needing to be made better and better until they disappear by giving place to the divine reality, there will be occasion for human law; but the just scope of human government can never be extended so far as to forbid one person from aiding another with the power of divine Mind acting through spiritual law. It is to be noticed that Christ Jesus continued to heal the sick, although the ruling class declared that it was not lawful for him to do so as and when he did it. (See, for instance, Luke vi. 6-11.)

The great mass of the people have respect for their neighbor's faith in God; they despise injustice disguised as law, they dislike monopoly, they favor equal rights and privileges, they value the right to choose for themselves. The only law on this subject which the people need or want is a plain and simple law which will forbid a man to hold himself out to the public as a medical doctor or surgeon, or to accept employment as such, without having the education and training appropriate to that profession. Any law which goes farther

than this must be based on the claim that the people do not possess sufficient intelligence to choose for themselves.

Where there are several different curative methods known to men, the people have a right to choose and employ any of them. A law which discriminates between known methods, approving one or more and condemning all others, deprives the people of such right, creates a monopoly, and in effect establishes a state system of healing. The exercise of a religion being involved, it practically establishes a state religion. Such a law cannot in the very nature of things be a legitimate exercise of political power; it cannot be consistent with the institutions of a country whose coinage bears the inscriptions "Liberty" and "In God we trust."

Christian Scientists are law-abiding citizens, well disposed toward the legitimate functions of human government, and active in the promotion of social welfare. They have no wish to force any one to adopt their views. They respect the motives and attainments of the better class of physicians. They claim only the right to do Christian work and to be free from constraint in respect to their choice of religion and therapeutics.

Christian Scientists assert that the spirit of modern government forbids any group of citizens, however preponderant in point of numbers, from passing laws which would enter into the relations between God and men and set limits to His salvation by implying that it does not include the cure of disease. They assert that every citizen has the right to choose the method or system which he shall employ to preserve his health, and the right to have the aid, if he so desires, of a practitioner of that system. Such rights pertain directly to the preservation of life; they belong most vitally to the pursuit of happiness; and, when the citizen chooses to rely on the practice of a religion to prevent or cure disease, they are inseparable from both civil and religious liberty. When the American people assumed the power of self-government, they declared such rights to be God-given and inalienable.

"It is not strange that few were found to listen when a New England woman announced in 1866 that her patient search of the Scriptures for many years had revealed to her a Science of life which would prove a great blessing to humanity. She called her discovery Christian Science and set forth its fundamentals in what has proven to be an epoch-making book, 'Science and Health with Key to the Scriptures,' by Mary Baker Eddy (1875).

"There can be no doubt that the Christian Science movement has in one generation enormously increased the number of followers of Christ's teachings; besides drawing to the support of the organization many hundreds of thousands of former communicants of other denominations. Its power has been especially marked in English-speaking countries, and it is rapidly spreading throughout the world.

"That this woman, single-handed, appealing to the spirituality of humanity, suffering the martyrdom of ridicule, criticism, and abuse on all sides, in spite of desertion of life-long friends, in spite of opposition of powerful influences whichever way she turned—that she was able by her life and writings to work such a tremendous change in the religious status of humanity, is indeed a great event of history." (From an editorial note in *The Great Events by Famous Historians*, published by the National Alumni Association, New York, U.S.A.)



"The passing of Mrs. Mary Baker Eddy brings to a close a life story that is one of the most wonderful that this country of unlimited possibilities has to show. Out of nothing that is physical, no great fortune, no industrial invention, no inherited opportunity, Mrs. Eddy built up a great career. It is the greater because its greatness was not for herself but for the church which she founded. She took from the Bible one of the fundamental commands which

modern Christianity had overlooked, the solemn injunction to 'heal the sick.' This, with an inspiration that burned steady and serene for long years, she put into a faith and a creed that has brought happiness and health and the active religious spirit to thousands upon thousands of her fellow-beings.

"This accomplishment cannot be denied her, even by those to whom Christian Science is most distasteful. Its proof lies first in the growth and solid strength of the Church of Christ, Scientist, and secondly in the character and bearing of the members of that church. The stately church buildings in this city and its suburbs, and the constant additions to their number, give concrete evidence of this marvelous development. But more significant than the church buildings, more meaningful than the numerical strength of the church, is the character of its congregations. Without humbug or sentimentalism, any outsider can and must admit that Christian Science people are good people. They not only believe in their church and attend its meetings with a passionate faithfulness that other churches envy, but they also carry their faith with them into their daily lives. By its very nature they have to. For if Christian Science means anything to any man or woman, it must mean everything.

"It is this inherent strength in the fundamental idea of Mrs. Eddy's church that will hold it together even after her hand has been removed from its direction. The faith will still live. Only by a full realization of this fact can the outside world gain any comprehension of the calm exaltation of spirit with which Christian Scientists will receive the tidings that the earthly career of their Leader has closed. Only in this way can it understand dimly their fine and vivid belief that 'there is no death' in the old pagan sense of that solemn word." (An editorial in the *Chicago Evening Post*, December, 1910.)

Christian Science: Its Legal Status

A More Complete Statement

SECTION I

CHRISTIAN SCIENCE, as its name indicates, is an interpretation of the religion that was taught and practised by Christ Jesus. Any one who, without hostility, reads the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will find it to be based on the Scriptures, and will find in it a more obvious correspondence or plainer consistency with the Bible than is furnished by any of the more popular interpretations. Such a reader of this book will see that it contains a statement of knowledge or science concerning God, man, and the universe, with which he may or may not agree, but which is plainly ethical, scientific, and religious in character. Be it called orthodox or heterodox, when compared with either primitive or recent Christianity, the system of thought presented as Christian Science is plainly Christian in basis and purpose. If this be true, it would tend to promote the health, morals, and spiritual welfare of its adherents; and it is a matter of common knowledge that a multitude of intelligent people bear witness to these benefits from this teaching.

Independence within the field of science is favored by enlightened public opinion, because such independence is essential to progress. There would be small hope of advancement if those who endeavor to extend the scope of human knowledge, or to correct it, were obliged to square their views with the beliefs which for the moment are prevalent. It is largely

from the teachings of original and independent thinkers that the world gains more knowledge and true knowledge.

The fact, therefore, that Christian Science differs from the opinions which are at present held by the majority of people respecting the cause and cure of disease, furnishes no reason why the government should attempt to hinder or suppress its practice. It is generally known that the medical theory and practice with respect to this matter has been profoundly modified since the teaching and practice of Christian Science began, and at least in part by reason thereof. In these forty odd years the use of drugs has greatly diminished, various drugless systems have gained a wide vogue despite ridicule and opposition, and the mental element in the cause and cure of disease is more and more taken into account by all schools.

While the various schools of medicine differ from each other as to the nature and cure of disease, Christian Science differs from them all by regarding it as primarily and essentially mental (as a product of false belief, an image of material sense, a state of mortal thought), and by curing it with a method that is at once mental and spiritual; that is, with the power of Truth, in accordance with the law of Mind, through the prayer of spiritual understanding. These points also mark the line between the practice of Christian Science and the use of suggestion or hypnotism; in other words, Christian Science uses truth as such, and utilizes the normal, natural, and incessant action of spiritual law in human affairs.

It is to be observed, however, that one of the propositions just stated is to some extent acceptable to what the world calls science, and that both of them are fully authorized by the teaching and practice of the only infallible physician known to history. Natural or physical science admits that the nature of matter is unknown, the one thing definitely known about it being that it is not what it seems. Philosophy of the idealistic kind holds that matter is a subjective state of the human mind, while Christian Science takes the next and

final step by explaining that things seem to be material only to a material sense of things, and by declaring that this material sense is the false element of human consciousness.

Of course everybody recognizes that the so-called human consciousness includes what is partly true and partly false: this is proved by universal experience; but Christian Science has declared anew the Principle of true consciousness,—the source, substance, and power of true thoughts. Absolute Truth is known spiritually. The knowledge which knows is derived from God; it is the spiritual reflection of the Mind that is Life, Truth, and Love. Therefore, whatever is most unlike divine Life and Love is most contrary to Truth, is most unreal. Such is the nature of disease; in the words of Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 349), "Disease is a mental state or error that Truth destroys."

The nature and cure of disease, as now made known by Christian Science, was first taught and illustrated in the work of Christ Jesus. His treatment of disease as primarily and essentially mental is shown, for instance, in the case of the woman who "was bowed together, and could in no wise lift up herself." She had been in that condition for eighteen years, and the disorder was as physical as disease can be, yet he spoke of it as mental. He said that Satan (evil) had bound her, and he "loosed" her by annulling the false law of evil with the absolute law of God. (See Luke xiii. 10-17.)

So also in the case of the impotent man at the pool of Bethesda, "which had an infirmity thirty and eight years." After healing him, Jesus said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." (See John v. 1-15.) At another time, when his method of healing was questioned, the Master said that he "cast out devils" "with the finger of God," which is to say that he cast out devils by the power or law of God. (See Luke xi. 14-22.) Evil, of course, is mental: it is the evil element in the so-called human

mind; and its identity with disease was plainly implied by the question, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" (See Matthew ix. 2-8.)

Jesus' prescription for all personal disorder was tersely stated in these words: "Cleanse first that which is within . . . that the outside . . . may be clean also." Paul summarized the practice of Christianity in similar terms: "Let this mind be in you, which was also in Christ Jesus." So did Peter: "Arm yourselves likewise with the same mind." There is no reason for limiting the scope of this practice, since its Principle is universal. The great Teacher applied it to physical healing; so did Peter, Paul, and others; such was the practice of the early Christian churches (see James v. 13-16); and the results which followed in the first centuries are again being shown in the twentieth century.

In the final analysis, sin and disease consist alike in a lack of mental rightness. Although suffering from sin does not always take a physical form, it may do so; and if it does, the physical effect follows the mental cause. Prevention or cure must therefore deal with false or evil causation, and must do so by means of true or spiritual causation. Any means short of this can result in nothing better than palliation or temporary relief.

From these explanations, it should be evident that the issues between Christian Science and the various schools of medicine are questions of both religion and science; and it should be equally evident that the state ought not to decide them for its citizens, and has not the power to do so, unless the state ought and has the power to establish criteria of religious and scientific truth. In other words, a statute designed to interdict the practice of Christian Science would necessarily rest on the assumption that the majority of people, acting collectively as the state or government, may rightfully determine for all citizens what shall be considered actual knowledge, true science, or ultimate truth with respect to such topics as

the character and attributes of God, the nature and substance of being, the mode and efficacy of prayer, the nature of health and disease, the relations between mind and matter, and similar subjects. Surely such legislation would be wholly outside the scope and province of civil government. No one would think of passing a law to accomplish such results directly; nor should the same be done indirectly.

In many countries where this article will be read, state religion in its most rigid form is a thing of the past, and there is no public sentiment in favor of state medicine. But let us inquire what constitutes a state religion. We are apt to forget the lessons of history. State religion in its most rigid form results from the recognition by the government of one system of religion to the extent of forbidding outward or practical dissent from it. In a modified form state religion signifies the giving by the government of preference or privilege to one system of religion.

And what would amount to the adoption of a state medicine? State medicine corresponding to the most rigid form of state religion would result from any law that would recognize one system of medicine to the extent of forbidding outward or practical dissent from it. For example, this would result from a law that would recognize medicine to the extent of forbidding a purely mental and spiritual system to be practised. This is precisely what American and Canadian legislatures have been besought by political doctors to do, and in some states laws have been passed which were designed to have this effect. In fine, state medicine like state religion is an accomplished fact when the government approves one or more systems of healing and tries to compel the people to accept it or them to the exclusion of others.

Compared with this, a more suitable means for staying the wheels of progress cannot be imagined. Where it has been applied to religion, the truth of the subject has been best known to dissenters; and the same would undoubtedly

come to pass in the case of medicine or healing. The attempt to circumscribe knowledge or science by law would be ignorant, and it would tend to promote the consequences of ignorance. State medicine, so far from promoting health, would foster disease, for it would tend to limit and retard the means for gaining dominion over disease; therefore enlightened public policy does not merely tolerate independence of authority in religion and science, but demands it as essential to progress.



"The Commonwealth of Massachusetts is not a medical body, has no right to a medical opinion, and should not dare to take sides in medical controversies." (From a speech made by the late William James, M.D., professor in Harvard University, lecturer, and author, before a committee of the Massachusetts legislature in opposition to a bill aimed at mental healing. Professor James referred to the bill as "a movement in favor of ignorance.")

"The state has not restricted the cure of the body to the practice of medicine and surgery—'allopathy,' as it is termed—nor required that, before any one can be treated for any bodily ill, the physician must have acquired a competent knowledge of allopathy and be licensed by those skilled therein. To do that would be to limit progress by establishing allopathy as the state system of healing, and forbidding all others. This would be as foreign to our system as a state church for the cure of souls." (From the opinion of the supreme court of North Carolina in *State vs. McKnight*, 131 N. C. Reports 717, 723, 59 L. R. A. 187.)

"In this country the full and free right to entertain any religious belief, to practise any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect." (From the opinion of the United States Supreme Court in *Watson vs. Jones*, 13 Wallace's Reports 679, 728.)

SECTION II

IN order to estimate the harm that might be done by state medicine, due weight should be given to the admitted or incontestable fact that Christian Science heals the sick. In the countries where it has been practised it has been the means of curing the various diseases there prevalent, whether they are deemed curable or incurable by other methods. In fact Christian Science is the most effective and reliable curative agent known to mankind.

A few testimonies of healing are included in this pamphlet. Others may be heard at any Wednesday evening meeting of a Christian Science church. Several testimonies are published in every issue of *The Christian Science Journal* (published monthly), the *Christian Science Sentinel* (published weekly), and *Der Herold der Christian Science* (published monthly). Christian Scientists will also produce witnesses to the fact of healing before any legislative committee who may desire to hear or question them.

There was a time when reports of Christian Science healing—the overcoming of physical disorder by an exclusively mental and spiritual method—were received with incredulity. That time is passing, and among well-informed people it may perhaps be said to have passed. Now that the cases of healing have become numerous, either personal observation or the weight of testimony has convinced most people, and any one who is fair or even indifferent toward the teachings of Christian Science, can easily find satisfactory evidence of its beneficent results. One who is opposed to its teachings may refuse to be convinced, but to maintain his disbelief he will have to insist on other explanations for effects which, in the ordinary course of reasoning, would be credited to

Christian Science, and obliged to argue against the testimony of persons who are worthy of belief.

The change of sentiment on this subject can be briefly instanced here. In 1909 the government printing office at Washington issued a "Report on National Vitality" which was prepared for the "National Conservation Commission" by Prof. Irving Fisher of Yale University. In this report (p. 68) Professor Fisher said: "*The public should go and will go to those who will render the most effective help. . . . There was no reason why it [the medical profession] should have lost hundreds of thousands of patients to Christian Science, except that these patients were for the most part benefited, and greatly benefited, by Christian Science after having received no benefit, and often injury, from the profession.*"

During a debate in the United States Senate in July, 1911, while Senator Works of California was speaking in opposition to a bill introduced by Senator Owen of Oklahoma for a national department of health, Senator Owen said: "*The Senator has spoken, Mr. President, of the value of Christian Science. I myself believe it has been very efficacious in many cases. What the process is by which recovery is accomplished I do not think is thoroughly understood.*"

The bulk of Mrs. Eddy's estate having been left in trust to be used for promoting or extending Christian Science, her heirs tried to break her will and get her property by attacking the object of her main bequest. In this action they showed no reluctance to make reckless assertions, but they did not deny that Christian Science heals the sick. The following is an extract from the opinion of the supreme court of New Hampshire in that case: "Is the system against the policy of the state? Is it a crime to attempt to cure physical ills without drugs or surgery? The close association between mental health and physical ills in many cases is common knowledge. *The plaintiff does not attempt to say that no good has been effected by the system. His distinguished counsel*

candidly admitted in argument that Mrs. Eddy had done great good; that there were many cases of at least apparent or supposed disease which her system had relieved, but his objection was that she went too far when she professed to be able to cure or extirpate all disease." (Glover *vs.* Baker, 76 N. H. Reports 393.)

The claims of Mrs. Eddy's heirs were rejected by the highest courts in both New Hampshire and Massachusetts, after which her will was confirmed by a special act of the Massachusetts legislature.

In a book entitled "The Sense and Nonsense of Christian Science," published in 1911, the author said: "*Generally speaking, the members of the medical fraternity, when confronted with the attested works of Christian Science, either deny the correctness of the original diagnosis or else deny the cure. The first is a reflection on the competency of their own profession, the second is a blind and utterly indefensible contradiction of the evidence.*" Although this writer, Prof. Leon C. Prince of Dickinson College, found much fault with the theory of Christian Science, he was emphatic in affirming its healing power.

For lack of space the quotations on this point must be discontinued, but it is a pleasure to furnish two from prominent British and American physicians. Dr. C. W. Saleeby of London writing for *Smith's Magazine* in November, 1906, said: "Christian Science is increasing, and is even threatening to become the dominant religion, because it meets a real need. It teaches that to worry and to fear must be attributed all the ills that flesh is heir to. And this is true of such an amazing proportion of these ills that Christian Science cures them. The religion that has this kind of survival value will survive, and is quite independent of the good luck which I, for one, wish it."

According to Christian Science, as stated by Mrs. Eddy, "the procuring cause of all sickness is fear, ignorance, or

sin" (Science and Health, p. 411). Therefore Dr. Saleeby's explanation was not exact but this does not affect the gist of what he said.

Dr. Richard C. Cabot of Boston, professor of medicine in Harvard University, writing for the *Twentieth Century Magazine* in January, 1912, said: "*That Christian Science has done and is doing a vast deal of good, not only as a religion, but as a health restorer and a protest against the short-sighted naturalism of the doctors, we are firmly convinced. Its affirmations are helpful to thousands.*"



"There can be no doubt that the influence of the mind upon the physical condition of the body is very powerful. . . . Just exactly to what extent the mental condition affects the body no one can accurately and definitely say. One person may believe it of far greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may, and indeed do, differ among themselves as to the extent of this mental effect. . . . The claim of the ability to cure may be vastly greater than most men would be ready to admit, and yet those who might deny the existence or virtue of the remedy would only differ in opinion from those who assert it. . . . As the effectiveness of almost any particular method of treatment of disease is, to a more or less extent, a fruitful source of difference of opinion, even though the great majority may be of one way of thinking, the efficacy of any special method is certainly not a matter for the decision of the Postmaster General within these statutes relative to fraud." (From the opinion of the United States Supreme Court in *American School of Magnetic Healing vs. McAnnulty*, 187 U. S. Reports 94.) (For the difference between magnetic healing and Christian Science, see pp. 16 and 66 of this pamphlet.)

SECTION III

WHEREVER the people have gained the right of self-government, they have been obliged continually to defend this right against encroachments. The time was when this vigilance was required only or mainly toward enemies from abroad. Today the people who would be free, are awakening to the fact that the greater dangers are within their own borders. They are beginning to perceive that the just liberties of the people are threatened chiefly by too much government and by the perversion of government. Hence, today as never before, the tendency and effect of laws are being scrutinized with a view to reducing the detriments and increasing the benefits of human government.

Health is a subject in regard to which legislators may do certain things wisely and thus promote health and the general welfare, or they may attempt too much and thereby do more harm than good, not only to the injury of health, but with harmful effect on other subjects of equal importance. It should be noticed, moreover, that the general desire for the government to do only what is wise and right concerning health is peculiarly liable to be frustrated, for there is a numerous class which has built up a complex and far-reaching organization for the very purpose of procuring and controlling governmental action on this subject. Therefore the rights of the people in relation to health, more than with respect to most subjects, need to be vigilantly guarded against subtle encroachments.

Among the reasons which lately moved the American people to put their government in the hands of President Wilson and his party, none was so prominent as the conviction that cer-

tain revenue laws were having a pernicious effect on social and industrial prosperity. One of the first official acts of the President was the calling of a special session of Congress to consider the conditions to be remedied and the constructive policy that should guide remedial action. The message which he delivered at the opening of that special session was largely devoted to this subject. The pith of it was in these sentences:—

“Consciously or unconsciously, we have built up a set of privileges and exemptions from competition behind which it was easy by any, even the crudest, forms of combination to organize monopoly, until at last nothing is normal, nothing is obliged to stand the test of efficiency and economy in our world of big business, but everything thrives by concerted arrangement. Only new principles of action will save us from a final crystallization of monopoly and a complete loss of the influences that quicken enterprise and keep independent energy alive. It is plain what those principles must be. We must abolish everything that bears even the semblance of privilege, or of any kind of artificial advantage, and put our business men and producers under the stimulation of a constant necessity to be efficient, economical, and enterprising, masters of competitive supremacy, better workers and merchants than any in the world.”

It is to be observed that the social and economic principle thus defined by President Wilson, is of wider scope than the special application of it which he then had occasion to make. If true and applicable to the promotion of efficiency in manufacturing and commerce, it is no less true and equally applicable to other vocations wherein efficiency counts for success. If calculated to stimulate the energy and enterprise of those who serve the community by means of production and distribution, it is likewise designed to quicken the efforts of those who work in behalf of health. If exclusive privilege or artificial advantage is unwholesome in the world of business, it is also against public policy in the domain that includes the art or science of dealing with disease. The knowledge of how to prevent or cure disease is typically a field wherein the community, collectively and individually, have the right to

demand the benefits which will result from normal, free, and active development.

The soundness, as a general proposition, of the doctrine expressed by the President is not denied by any political party, and the contentions against its application to particular industries or vocations have no relation to the position occupied by the medical profession. Under the light of unprejudiced analysis, nine tenths of the reasons given for conferring exclusive privileges or artificial advantages upon "regular" physicians, merely voice a preference for their system and insist upon the right to choose it. The right to prefer and to choose another system is equally entitled to preservation, not only as an individual right but because it cannot be denied or abridged without creating a condition adverse to the general welfare.

Now that the world is beginning to compare the sum total of disease with the amount of it that ought to be prevented or cured, citizens and statesmen should open their eyes to the fact, and the meaning of the fact, that artificial advantages already have been conferred upon one school of therapeutics in many states and countries, and that this school is making a determined effort to obtain additional privileges. In several of these United States the members of the preferred school already have the sole right to charge for their services, and nearly everywhere the people have "consciously or unconsciously" clothed them with some form of legal privilege or sanction. Therefore the people of all parties and their representatives in all law-making bodies would do well to scrutinize the laws and bills that have been enacted, or are proposed, in the name of health.



"A natural monopoly is based on the admitted inequality of mankind; it is the inevitable expression of superiority in the open field of competition. . . . This is the only kind of monopoly that is legal, and whose position is likely to be permanent. . . .

"An artificial monopoly is a control of supply due to exceptional privileges, such as special legislation, patent or copyright laws; or to undue influence, duress, unfair discriminations, unjust treatment, and the like. That is, the kind of monopoly which has excited universal disapprobation is the one founded on unjust suppression of competition and forcible ways of driving out competitors. Recent trust decisions have been based on that claim.

"Whatever objections exist to monopoly have peculiar urgency against these forms of artificial monopoly; although it must be remembered that certain kinds even of artificial monopoly may be justified on the ground of some desirability to the state, such as a business artificially created by a patent, or a copyright. *But, as a whole, a monopoly due to special privilege, or to unfair or forcible suppression of competition, cannot for a moment hope for support from a fair-minded people like ours.*" (From an article in the *Atlantic Monthly* by Prof. J. Laurence Laughlin, professor of political economy at Chicago University.)

SECTION IV

Now that nearly every American legislature has been asked to forbid the practice of Christian Science and has refused, a bill expressly directed against the practice of this religion is seldom introduced. The commonest bill is one usually entitled, "A bill for an act to regulate the practice of medicine." It provides that no one shall practise medicine and surgery in any of its branches without first obtaining a certificate based on a certain course of study, it being the course of study needed for the practice of medicine and surgery. After creating a board to examine applicants and grant or refuse certificates, the bill proceeds to depart from its proclaimed purpose and undertakes to stifle competition. To this end one section of the bill is in the form of a definition of the practice of medicine. As a matter of fact it is a fictitious definition, including what every intelligent man knows is not such practice—if his attention is called to the effect of the language used.

In this legal subterfuge the practice of medicine is defined in terms broad enough to include not only the practice of that system, but the practice of some or all of the other methods which physicians regard as competitive. For example, a bill which actually became a law in one of the United States reads as follows: "Any person who treats or offers to treat diseases of human beings by any system whatsoever is considered to be practising medicine." It is plain that such a definition is a mere trick or artifice. The law which contains it was not designed to regulate the practice of medicine, but to restrict the practice of healing to doctors of medicine. The members of the legislature may not have noticed the full

import and effect of their act, but the parties with whom the bill originated undoubtedly did.

In a certain country where the Chinese labor question is an issue, a member of the law-making body introduced the following measure: "Be it enacted, . . . Section 1. It shall be unlawful for any female child under eighteen years of age to conduct or be employed in a laundry. Section 2. For the purpose of this act a Chinaman shall be regarded as a female child under eighteen years of age." This proposed definition of a Chinaman is not more unlike what law should be than are the definitions of medical practice which organized medicine presents to our legislatures; and some of these bills get through the legislatures.

Of course no one expects that Christian Scientists will betake themselves to medical colleges to study a system which they do not intend to practise, and go before a board of medical doctors to ask their official permission to practise Christian Science. That is not the purpose of such a law. Passing without comment the situation of a Christian Scientist at a medical college or before a board of medical examiners, he would have no use for the sort of learning implied by the possession of their certificate or the diploma of a medical college.

An ordinary education supplies all the information upon material subjects which is needed for the successful practice of Christian Science. Success in this practice depends not on material knowledge, but on spiritual qualifications gained through labors that far transcend the effort required to win a college diploma. What a student could get at a medical college would not help him to heal the sick as Jesus did. Christian healing is based on the truth of spiritual being; it calls for knowledge of deific law and causation; it depends on the power that is available through the prayer of spiritual understanding; it requires that apprehension of divine Principle which constitutes absolute Science.

The teaching of Christian Science concerning the cause and cure of disease is radically different from the theories represented by a board of medical examiners, and it certainly ought to be different if Christian Science is to succeed where other methods have failed. To compel Christian Scientists to study medicine would involve the absurdity of requiring the practitioners of a system which has cured and can cure malignant cancers, inaccessible tumors, and the like, to study the teachings of a system which has no remedy for such diseases. The gist of such a law as applied to a large percentage of cases would be this: The system which heals cannot operate without the permission of the system which fails.

There is a reason why the state should not allow a man to profess to be a physician or surgeon, and accept employment as such, without having an education appropriate to that profession. Without at least the minimum requirements for that practice, the physician's or surgeon's services are not merely worthless, but dangerous, owing to the use of drugs, surgical instruments, and serums. But there is no good reason why the state should forbid other systems of healing, particularly where it is known that many citizens prefer another method.

One good and sufficient reason why the state should not impose any such restriction upon the people is that they do not need it. Any man of average intelligence is able to distinguish and choose for himself between *materia medica* and Christian Science. Even the paternal government of Germany concedes this and more. "The German law substitutes the principle that the designation as physician or doctor is reserved to those only who have complied with the proper tests of qualification; without the use of a title indicating professional standing any one may practice medicine." (Freund, Police Power, Sect. 495.) This author adds, "It is difficult to see why this policy does not afford all the

guarantees to which the public is entitled or which it needs. It has the advantage that it cannot be used for the restriction of competition."

The following observations by the highest court of Kentucky are weighty and pertinent. "If the act applies to appellant, he can in no case practise his system in this state; for, however well qualified he may be, he cannot be examined for license as a physician, and he could not, without abandoning his practice as an osteopath, obtain a diploma from a medical college. If the statute applies to him, it also applies to trained nurses and to all others of that class who, for compensation, administer to the wants of the sick. The result of such a construction of the statute would be to compel every one, whether willing or unwilling, to employ a registered physician to care for him when he is sick, or to trust himself entirely to gratuitous services, however much he might prefer skilful nursing to medical treatment. It is doubtful if the legislature has the right, under the constitution, thus to restrict the free choice of the citizen in a matter concerning only himself and not the people at large.

"Taking the statute as a whole, we do not think that this was within the legislative intent, or that the act was designed to do more than regulate the practice of medicine by physicians and surgeons. . . . Otherwise this section would be made to include those not provided for in the preceding section, and the effect of the act would be, not to protect the people of this state from the unscientific practice of medicine, but to deny to the sick all ministrations not gratuitous, unless by registered physicians. Thus construed, the act would be for the protection rather of the doctors of the state than of the people." (*Nelson vs. State Board of Health*, 22 Ky. Law Rep. 438, 50 L. R. A. 383.)

It was held by the Georgia court of appeals that it would be "absurd" to say that one who practised healing by

Christian Science ought to be examined by a medical board. (Bennett *vs.* Ware, 4 Georgia App. Reports 293, 61 S. E. Rep. 546.)

The supreme court of North Carolina, in a case which did not present as much unlikeness to medicine and surgery as does Christian Science, held as follows: "If the general assembly shall deem osteopathy a legitimate calling, it may see fit possibly to secure educated and skilled practitioners by requiring an examination and license by learned osteopaths of applicants for license, but certainly the examination would be on subjects appropriate to secure competency therein, and not on an entirely different course of learning, such as that prescribed for applicants to practise medicine and surgery." (State *vs.* McKnight, 131 N. C. Reports 717, 59 L. R. A. 187.)

The same court said in another case,—

"Some M.D.'s doubtless believe that all treatment of disease, except by their own system, is quackery. Is this point to be decided by the M.D.'s themselves through an examining committee of five of their own number, or is the public the tribunal to decide by employing whom each man prefers, whether allopath, homeopath, osteopath, or the defendant? The law says that the M.D.'s may examine and certify whether an applicant is competent to be one of their number, and no one can practise medicine and surgery without it; but they cannot decide for mankind that their own system of healing is now and ever shall be the only correct one, and that all others are to be repressed by the strong arm of the law. . . .

"The public have a right to know that those holding themselves out as members of that ancient and honorable profession are competent and duly licensed as such. The legislature can exert its police power to that end, because it is a profession whose practice requires the highest skill and

learning. But there are methods of treatment which do not require much skill and learning if any. Patients have a right to use such methods if they wish, and the attempt to require an examination of the character above recited for the application of such treatment is not warranted by any legitimate exercise of the police power." (*State vs. Biggs*, 133 N. C. Reports 729, 64 L. R. A. 139.)



"The course of study and examination prescribed in our law upon this subject seems to mark it out as a curriculum of the allopaths. It at least suits them in many respects, but its chemistry and *materia medica* are not especially adapted to assist the practice of osteopathy. They make no use of the immense learning contained in these subjects, so highly valued by the regular physician.

"It appears to us that our legislation upon the subject of the practice of medicine has been framed by the allopaths to suit their views of the medical art, and with the laudable desire of excluding from the practise the unskilful and the ignorant; and it was not intended to set up a universal standard of therapeutics, from which none could depart. . . .

"The world greatly needs and may demand that nothing good or worthy shall be excluded from its use and enjoyment." (From the opinion of the supreme court of Mississippi in *Hayden vs. State*, 81 Miss. Reports 291, 95 Am. St. Rep. 471.)

SECTION V

STATUTES which are really designed to regulate the practice of medicine and surgery—which contain no curiously wrought definitions of this phrase, extending it beyond its ordinary and natural meaning—do not apply to the practice of Christian Science. This has been decided by several courts; for instance, by the supreme court of Rhode Island (*State vs. Mylod*, 20 R. I. Reports 632, 41 L. R. A. 428). But when a medical bill is under consideration, account should be taken of the fact that if it is passed the enforcement of the law will not be left to disinterested officers. Members of the profession from which all such bills emanate are always clothed with power to construe and administer the law and institute prosecutions. Therefore the language of a medical act needs to be carefully guarded in order to preserve the rights of the people, and the presence of broad and drastic terms calls for an express statement that the act does not affect the practice of Christian Science in particular or religion in general. A saving clause of this nature is valid and constitutional. This has been decided by the supreme court of Kansas (*State vs. Wilcox*, 64 Kan. Reports 789) and the California court of appeals (*Ex parte Bohannon*, 14 Cal. App. Reports 321, 1111 Pac. Rep. 1039).

The sponsors of a medical bill sometimes try to prevent the insertion of a clause designed to preserve the rights of citizens who may prefer Christian Science, by arguing that such a provision would confer a special privilege on Christian Scientists. It should be observed, however, that the necessity for such a clause arises out of the effort of organized medicine to prohibit the practice of other systems of healing.

The practice of medicine does not need to be defined by law, as more than one court has remarked; and it is mere effrontery for those who are asking for a monopoly to say that an effort to limit that monopoly constitutes a request for special privileges. No artificial advantage should be allowed; no monopoly should be established; the medical and surgical system should be made to stand or fall according to its merits. On the other hand, Christian Science is a distinct and well-known system, and it has rights as such; that is, those who can practise it have the right to do so, and those who may want Christian Science have the right to employ its practitioners.

Christian Scientists rely on the practice of their religion to prevent and cure disease, and for very good reasons. The principal reasons which obtain with most of them are these: 1. They have had need of relief from sin or sickness and have failed to obtain it by other means. 2. They have found Christian Science to be a superior curative agent, even curing the diseases which other systems deem incurable. 3. They believe it to be the divine curative agent which Christ Jesus used and commanded all his followers to use. 4. They believe that the practice of Christian Science will ultimately overcome and abolish evil and its effects and thus deliver the human race from sin and mortality. For these reasons and others—such, for instance, as the fear of ill effects from other alleged remedies—a large and ever-increasing number of intelligent and law-abiding citizens rely on Christian Science to prevent or cure disease, and others are constantly turning to it after other methods have failed to heal or relieve them.

We submit to all fair-minded persons that the facts just stated ought to preclude the enactment or existence of any law calculated to forbid or hinder citizens from relying on Christian Science or employing Christian Science practitioners in case of sickness. Aside from the constitutional

questions which are involved, we assert that the use of drugs, surgery, and serums is experimental in practice, uncertain in results, and its product is liable to be a harm instead of a cure. Forty centuries of earnest efforts have not developed the medical system to the point of reliability. If this system were scientific in its practice and certain in its results, the patronage of the medical profession would be assured and a law to compel people to employ medical aid would not be considered necessary.

The question whether Christian Science is more or less efficacious or beneficial than the medical and surgical system, is one which no group of citizens should undertake to decide for another. It is a question which each citizen is at liberty to decide for himself. At present the majority prefer to rely upon material remedies rather than upon the prayer of spiritual understanding; but there is a time in every stage of human progress when wisdom is with the minority. A true idea is always perceived by one person, then received by a few, and afterward accepted by a substantial minority before it finds favor with the majority. Christian Science has now advanced to the third stage in this course of progress, and who can say that it will not be adopted by the majority, or even universally? Whatever the future may bring forth, the majority have and will have neither moral nor legal right to impose their preference on the minority. A minority of the people have the same right to choose Christian Science as the majority have to choose something else.

The protection of the individuals who constitute a minority from the tyranny of the majority is the criterion of good government. This is the test of liberty. The settlement of this country and the form of its governments, national and state, witness the soundness of this proposition. The main contribution which America has made to the science or knowledge of government is a means of securing such protection;

that is, the written constitution, which is a compact between the people and every one of their number by means of which the protection of certain rules and principles is assured to every citizen. (Curtis, *Constitutional History of the United States*, Vol. 1, p. 317.) Therefore, as said by Judge McClain of the supreme court of Iowa on page 11 of his work on "Constitutional Law": "The fundamental rights of liberty and property should be as fully protected against the will of the majority of people as they are against the action of the departments of government."

The case is thus stated by the supreme court of California: "Our institutions are founded upon the conviction that we are not only capable of self-government as a community, but, what is the logical necessity, that we are capable, to a great extent, of individual self-government. If this conviction shall prove ill founded, we have built our house upon sand. The spirit of a system such as ours is therefore at total variance with that which, more or less veiled, still shows in the paternalism of other nations. It may be injurious to health to eat bread before it is twenty-four hours old, yet it would strike us with surprise to see the legislature making a crime of the sale of fresh bread. We look with disfavor upon such legislation as we do upon the enactment of sumptuary laws. We do not even punish a man for his vices, unless they be practised openly, so as to lead to the spread of corruption or to breaches of the peace or to public scandal. In brief, we give to the individual the utmost possible amount of personal liberty; and, with that guaranteed to him, he is treated as a person of responsible judgment, not as a child in his nonage, and is left free to work out his destiny as impulse, education, training, heredity, and environment direct him. So, while the police power is one whose proper use makes most potently for good, in its undefined scope and inordinate exercise lurks no small danger to the republic; for the difficulty which is experienced in defining its

just limits and bounds, affords a temptation to the legislature to encroach upon the rights of citizens with experimental laws, none the less dangerous because well meant." (*Ex parte Jentzsch*, 112 Cal. Reports 468.)



"Christian Scientists, whether rightly or wrongly, believe it to be a sacred religious duty to heal the sick by spiritual means, as they understand the Scriptural command to heal the sick and the mode of healing pointed out by the Master in his teachings and example.

"This being their attitude, founded upon sincere and earnest conviction, the question at once arises whether a law that denies or abridges their right to heal in their own way, or to receive such ministrations as they feel to be the proper one, is not a violation of the express provisions of the Constitution of the United States designed to protect the people of the country in the observance of their religious rights. In the settlement of this momentous question we must consider the case of both the one who administers to the sick and the one who seeks and desires this mode of treatment.

"Is the practitioner of this mode of healing, in which he has supreme faith and confidence, to be denied the right to practise? Again, is the man who has equal trust and confidence in this remedy to be denied his right to resort to it for help? If so, why? Only because some other people do not believe in it. This is the sole foundation for any and every effort that has been made to prevent or abridge such practice, unless we take into account the selfish desire of those practising other modes of healing to uphold themselves by the prohibition of this mode of healing." (From a speech delivered by Senator Works of California in the United States Senate.)

SECTION VI

A CONTRIVANCE that is quite popular with those physicians who are unwilling to accept the natural law of demand and supply, but insist on an artificial advantage, is a bill that is framed so as to give medical doctors the sole right or exclusive privilege of receiving compensation for services. An instance of this is found in the present law of an American state, which reads as follows: "Any person is regarded as practising medicine who in any manner holds himself out to the public as being engaged in the diagnosis and treatment of diseases or injuries or deformities of human beings, or who suggests, recommends, or prescribes any form of treatment for the intended palliation, relief, or cure of any physical or mental ailment of any person, with the intention of receiving therefor, either directly or indirectly, any fee, gift, or compensation."

From a close reading of this spurious definition one can see that all of it depends on the last clause. It means, in short, that any person is to be regarded as practising medicine who does this or that "with the intention of receiving therefor, either directly or indirectly, any fee, gift, or compensation." To illustrate: If a clergyman should deem it his official duty (for which he is paid) to pray for the recovery of a parishioner, or to recommend something else for "palliation, relief, or cure," he would be forbidden by this law to do either. Of course, the instigators of this law did not expect to use it against every one who might violate it. There is only one religion whose ministers have done enough healing in recent centuries to attract the attention of the medical profession.

It is impossible to forbid Christian Scientists to practise

healing, or to practise healing for compensation, without thereby abridging the rights of all other persons to employ them. Take, for illustration, the case of a man whom medical doctors have pronounced incurable and whom Christian Science might cure, as it has cured many such cases. A very large number of the members of Christian Science churches are living witnesses to this fact. If the law provides that none but medical doctors may practise healing for compensation, it will thereby forbid the man whom they cannot heal from employing a practitioner of a method which has cured a great many such cases and might cure him. He can only obtain the services of such practitioner by asking it as a gratuitous favor or by soliciting him to commit a crime.

Can such a law be a legitimate exercise of the police power? Is an "effectual fervent prayer," voluntarily sought and earnestly given as a means for healing, intrinsically criminal? Then, if it is not inherently criminal, is a criminal quality added to it by compensation? Are not the practice of prayer and the practice of medicine essentially different, even antithetical? Do things of an opposite nature become the same by reason of a collateral circumstance in no wise affecting their character? Can human law change a fact or alter the inherent qualities of things?

"The police power cannot be used as a cloak for the invasion of personal rights or private property, neither can it be exercised for private purposes, nor for the exclusive benefit of particular individuals or classes." (American and English Encyclopedia of Law (2d ed.), Vol. 22, p. 938.)

"We are therefore clear that the plaintiff in error was not a practitioner of medicine in the sense of our statute or in the popular sense; and the fact that he received fees and compensation for treatment, in the shape of gifts, could not make what would otherwise not be the practice of medicine a violation of the statute against such practice, for it must be apparent that if the mere laying on of hands amounts to the

practice of medicine in any sense, it is so without reference to fee or reward." (From the opinion of the Georgia court of appeals in *Bennett vs. Ware*, 4 Ga. App. Reports 293, 61 S. E. Rep. 546.)

"In all Christian churches prayers are offered for the recovery of the sick, and all decent Christians, Friends possibly excepted, believe in supporting their clergymen. The Christian Scientist has exactly the same right to be paid for his service." (From an address before the New York State Bar Association by Edgar Montgomery Cullen, former chief judge of the New York court of appeals.)

A good act is not made harmful to the community by compensation. The Founder of the Christian religion said, "The laborer is worthy of his hire;" and he said this to his disciples when sending them forth to preach the gospel and heal the sick. (See Matt. x. 5-15; Luke x. 1-12.) This Christian precept has become a legal maxim. It is cited by the courts and is a part of the law of the land. Christian Scientists are expected to observe this rule of law when they are the recipients of any service, and no good reason can be given for discriminating against them when they serve others. If no benefits were found to result from their ministrations, there would be no demand for them. Since there is a demand for the services of Christian Science practitioners, the subject of compensation should be left to the parties who render and receive the service, as it always is left in identical situations.

As a rule, a Christian Scientist who gives his entire thought to the ministry of redemption and healing is better qualified than one who divides his time between this work and some other vocation. It is obvious, also, that a Christian Scientist can do more healing when he receives compensation for it than he could if he were obliged to produce an income by another occupation. Hence, all of the reasons why the ministers of other churches are paid, obtain in favor of Christian

Science practitioners. As Mrs. Eddy has said: "Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it in order to help mankind with it. All systems of religion stand on this basis" (The First Church of Christ, Scientist, and Miscellany, p. 216).



"In contrast with the political absolutism which it was intended to destroy, and which it has endeavored to supersede, constitutional government is based upon the principle of equal guarantees for the rights of all citizens, without distinction of persons or classes, under the protection of coordinate and distributed powers, exercised by public officers freely chosen by the people, and revocable after fixed periods of office. Recognizing life, personal liberty, and property as elements of inalienable right, constitutional government aims to guard these from every form of violation." (From an article in *The North American Review* by David Jayne Hill, former assistant secretary of state, former ambassador to Germany, and former minister to Switzerland and the Netherlands.)

"*Constitutional law—Purposes of government—Police power.*—To justify the state in thus interposing its authority in behalf of the public, it must appear, first, that the interests of the public generally, as distinguished from those of a particular class, require such interference, and that the means are reasonably necessary for the accomplishment of the purpose, and not unduly oppressive upon individuals." (From the syllabus of the supreme court of Wisconsin in *State vs. Redmon*, 134 Wis. Reports 89, 14 L. R. A. (N. S.) 229.)

SECTION VII

THE obligation to observe the constitutional compacts and respect their limitations in the enactment of laws rests primarily upon the individual members of the legislative assemblies. Some of them are inclined to shift this responsibility on to the courts; they are disposed to pass any bill as constitutional which the courts would not hold to be unconstitutional. If legislators take this view of their duties, the result may be a law treated by all departments of government as valid, which every competent lawyer, and every well-informed citizen, knows to be unconstitutional; for the judicial department is loath to overrule the legislative department as to the validity of its acts. Moreover, the judicial department of government has no power to review the acts of the legislative department and annul them merely because they are inexpedient, unwise, or even unjust. The judgment of the legislature on these points is conclusive so far as the other departments of government are concerned. But it has been well observed in this connection that "while it is true that the courts have no authority to override the legislative judgment on the question of expediency or abstract justice in the enactment of a law, and if a case, arising under the statute, should come up before them for adjudication, they are obliged by their official oaths to enforce the statute, notwithstanding it offends the commonest principles of justice, it is nevertheless true that a law which does not conform to the fundamental principles of free government and natural justice and morality, will prove ineffectual and will become a dead letter. . . . The passage of such statutes, however beneficent may be the immediate object of them, will

not only fail of attaining the particular end in view, but it tends on the one hand to create in those who are likely to violate them a contempt for the whole body of restrictive laws, and on the other hand, to inspire in those from whom the necessary moral support is to be expected, a fear and distrust, sometimes hate, of legal restraint which is very destructive of their practical value." (Tiedeman, State and Federal Control of Persons and Property, Sect. 2.)

The governor of a state performs a legislative function when he approves or vetoes a bill for a law passed by a legislature. Hence he shares the responsibility of the members of the legislature for the expediency, wisdom, and justice, as well as the constitutionality, of every law which he does not veto. (McClain, Constitutional Law, p. 206.)



"We cannot believe that the legislature intended to include in the practice of medicine what may be called psycho-therapeutics, or any form of treatment of the sick which makes faith the curative agency. . . . The purpose of the act is clearly indicated by its title, 'to regulate the practice of medicine.' It was not intended to regulate the practice of mental therapeutics, or to embrace psychic phenomena. . . . If they are a part of a man's faith, the right to their enjoyment cannot be abridged or taken away by legislation. However the so-called wisdom of this world may regard these things, it cannot be denied that long before the Saviour told his disciples that in his name they would heal the sick and prevent all manner of diseases by the laying on of hands, the practice of healing by means of prayers, ceremonies, laying on of hands, incantations, hypnotism, mesmerism, and other forms of psycho-therapeutics existed.

"To the iconoclast who denounces these things as the figments of superstition, or to the orthodox physician who claims for his system all wisdom in the treatment of human malady, we commend the injunction of him who was called 'the good Physician,' when told that others than his followers were casting out devils and curing diseases: 'Forbid them not.' What matters the system, if in fact devils are cast out and diseases are healed?"

"Going back to the question now under consideration, we deduce the following proposition: that the practice of medicine, defined by the code, *supra*, is limited to prescribing or administering some drug or

medicinal substance, or those means and methods of treatment for prevention of disease taught in medical colleges and practised by medical practitioners; that the purpose of the act regulating the practice of medicine was to protect the public against ignorance and incompetency, by forbidding those who are not educated and instructed as to the nature and effect of drugs and medicine, and for what diseases they could be administered, from treating the sick by such medical remedial agencies; that the law was not intended to apply to those who do not practise medicine, but who believe with Dr. Holmes that 'it would be good for mankind, but bad for the fishes, if all medicines were cast into the sea,' nor to those who treat the sick by prayer or psychic suggestion. . . .

"In the view herewith presented we are strengthened by the decisions of courts of last resort in this country construing similar statutes. [The court here referred to six cases.] We admit that there are some decisions that hold the contrary; but we believe that *the better rule, and one more in consonance with reason and in harmony with the republican character of our institutions, is that all statutes for the regulation of the practice of medicine can be sustained only on the ground that they are necessary to protect the public against quack medical practitioners and imposters who prescribe drugs and medicines in treating diseases*, and that these statutes are not directed against or intended to include those who eschew the practice of medicine altogether, but advance some new theory, such as osteopathy, for the alleviation of pain and the curing of the sick, or those who heal or pretend to heal the sick by any form of mental therapeutics." (From the opinion of the Georgia court of appeals in *Bennett vs. Ware*, 4 Ga. App. Reports 89, 61 S. E. Rep. 546.)

SECTION VIII

ANOTHER step by which organized medicine would become state medicine is nothing less than the proposal that our legislative assemblies delegate their power to make laws affecting health to boards or councils composed wholly or chiefly of medical doctors. These proposals are put forward in various forms, but the usual approach to the legislature is with a bill to give such a board or council power (or more power) to make rules for the government of the people, and power (or more power) to enforce its orders. In this manner the exponents of medical opinion ask for (and sometimes get) a combination of legislative, judicial, and executive power which is foreign to civil government under a constitution, and is most like military government without restraint by articles of war.

In one of the United States a law was passed in 1913 which created a "public health council" having seven members (to be appointed, not elected), of whom a majority must be physicians, and this council is given "power by the affirmative vote of a majority of its members to establish and from time to time amend sanitary regulations, hereinafter called the sanitary code." "The sanitary code may deal with any matters affecting the security of life or health or the preservation or improvement of public health in the state." "The provisions of the sanitary code shall have the force and effect of law and any violation of any portion thereof may be declared to be a misdemeanor." The only limit set for these unparalleled powers is that they shall be exercised "without discrimination against any licensed physician."

The regulations adopted by this council "affecting the

security of life or health" do not require deliberation or debate. No provision is made for letting the public know what measures are under consideration. No opportunity is opened for objections from the people. Nothing is required to be done openly, until regulations "having the force and effect of law" are filed with certain officials and "published in such manner as the public health council may from time to time determine." In short, none of the checks upon bad legislation which are called for by the fundamental principles of civil government were considered necessary by the framers of this law. A more anomalous and improvident delegation of sovereign power cannot be found in the history of modern government. One would need to go back to the middle ages for a precedent.

Since this act is referred to here by way of illustration, mention should be made of the fact that the power to enforce the provisions of the sanitary code and "apply them to specific cases" is put into the hands of other appointive officers, who also must be physicians, and the authority given them is both judicial and executive. Although this act may not be worse than some others which are less explicit, as an instance of what is going on it ought to be widely known. It would seem that the knowledge of such a law would make it odious to all who cherish the benefits of responsible government.

Suppose that the legislature should delegate to a board composed of doctors of divinity, or to one selected from the ministers or priests of a single church, the power to enact and enforce a moral code. We should then be told to do this or that "By Order of the State Board of Morals." Would it not be better for the legislature to define the acts which the state could and should require or forbid as conducive to morals? Surely it would; and there are the same reasons for holding that the legislature should determine and make whatever laws are needed on the subject of health. As a shoemaker

believes in leather, so does an expert in anything find more occasions for its use than the great mass of the people should be compelled by law to accept or observe.

The legislative power is the one which a free people must be most careful to preserve, and the principle of constitutional government does not allow much of it to be delegated by the representatives to whom it has been entrusted. The legislative power should be kept in the hands of representatives directly chosen by the electorate, and they should be required to exercise it in the most open and orderly manner.

Moreover, it is fundamental in modern civil government that the power to make laws and the power to interpret, apply, administer, and enforce them should be in different hands. Distribution of the powers of government among different departments and their exercise by different officers makes the chief difference between a government of law and a government of men.

Finally, it is contrary to the genius of modern institutions for the exercise of official authority to be coupled with a pronounced self-interest or class-interest. Particularly must this be true where the law does not closely define the power, but leaves much to the discretion of the officer. For all of these reasons the authority which is proposed for boards or councils of doctors cannot be conferred (or suffered to continue where it has been given) without disregarding the most distinct lessons of history.



"It is not every enactment which will to some extent promote the public health, comfort, or convenience which is legitimate. Otherwise the way would be opened for legislative interference with the ordinary affairs of life to an extent destructive of the most valuable purposes of civil government. An expert on sanitation, or one on the manner of living best calculated to promote long and enjoyable life, who has become an enthusiast in his special study of the matter, could doubtless suggest a multitude of really or apparently good rules to be followed, . . . each

with a provision for a severe penalty for its violation, with a division of the penalty, perhaps, between the informer and the public, till one would be placed in such a strait-jacket, so to speak, that liberty and the pursuit of happiness, the incentive to industry, to the acquirement and enjoyment of property,—those things which are commonly supposed to make a nation intelligent, progressive, and prosperous, and great,—would be largely impaired and in some cases destroyed.” (From the opinion of the supreme court of Wisconsin in *State vs. Redmon*, 134 Wis. Reports 89, 14 L. R. A. (N. S.) 229.)

SECTION IX

MANY persons habitually commence the discussion of Christian Science and legislation by begging a number of important questions. They assume that the medical system is scientific in its practice and certain in its results; that Christian Science does not heal anybody, or if it did, the person was not sick; that Christian Scientists are actuated by religious fanaticism and not by reason and convincing experience, and that their children die in many instances when a drugging doctor would have saved them. The assumptions are wholly gratuitous and erroneous.

Replying to similar arguments before a committee of the Massachusetts legislature in 1898, William Lloyd Garrison said: "One has only to read the candid opinions of eminent physicians of long practice to realize how tentative and purely experimental is the science of medicine. The death of a patient under 'irregular treatment,' although it may be demonstrated that the greatest care and intelligence were used, is heralded abroad as something scandalous and dreadful, but if any regular physician were to make public the deaths coming to his knowledge from misapprehension of the disease, or because of mistaken remedies used, the public might well be alarmed.

"A statement of the truth is not to disparage the noble body of men and women who give their lives and thoughts to this divine service of humanity, but it is to remind them of their fallibility, and to bespeak their tolerance for others having the same high end. They must know, as every unbiased observer is forced to recognize, that evidences of cures by practitioners not recognized by the 'regular

schools,' abound in this and other communities. The fact must be patent to them because so many of their own patients have found benefit at the hands of mental and other healers whom it is now proposed to disable and drive out. This bill is aimed not at failure but at success. If uniformly bad results came from 'irregular practice,' the evil would soon stamp itself out. The contrary is the fact, and because of the increasing number who in despair resort to a trial of the new faith, this scheme is launched in the pecuniary interest of the profession. It is in essence the spirit of paternalism, which in trusts and protective laws is everywhere active and hostile to the public weal."

Whoever is tempted to condemn Christian Science would do well to pause and consider certain undeniable facts. Drugs, surgery, and serums are by their very nature harmful. They are only less injurious than the diseases for which they are used as remedies. Not infrequently the "remedy" is worse than the disease; and no physician, however skilful, can forecast the exact effect of any particular medicine on any particular person. When drugs, surgery, or serums have left a patient worse than before, and the practitioner is sued for malpractice, it is always very difficult to find a medical witness who will say that any other course of treatment would have surely produced better results. Generally speaking, the fault was with the system, not with the practitioner.

On the other hand, Christian Science at least does no harm; and to illustrate its efficiency one can say that in the United States more people die every day under other kinds of treatment than the whole number who have ever died under Christian Science treatment. It is probable (although statistics do not furnish exact data) that more people die in a single hour of any day under medical treatment than have died under Christian Science treatment in all its history.

The number of people who die every year as the result of taking poison by mistake for other medicine is far greater than the number who die as the result of failure on the part of Christian Science practitioners. The number of fatalities that occur in any year as the unexpected results of inoculations, is much greater than the number of failures to save life when Christian Science is employed. Moreover, the habitual reliance on material remedies not only involves danger from accidents and unforeseen results, but it tends to emphasize the unspiritual and merely animal aspects of human being, while the habitual reliance on Christian Science tends to develop the higher nature and to unfold the qualities which will enable the human race to put off its mortality.

Christian Science is the most practical thing on earth. Its adherents have accepted it on the basis of actual results; and they want it for their children, in preference to *materia medica*, because they have been convinced of its value. Thousands of children have been healed through Christian Science of contagious diseases, of chronic invalidism, and of hideous deformity, after drugs and all other means have failed. Some may think that parents neglect their children when they rely on Christian Science alone, but as a matter of fact such conduct is not neglect; it is intelligent dependence upon the most adequate and efficient remedy they have found.

Let us suppose the case of parents, one or both of whom have been restored to health by Christian Science after they had employed medical doctors for years and been pronounced incurable. One of their children is taken sick, and the question is, What ought they to do? Public opinion would be divided. Some persons would say, Send for a Christian Science practitioner. Others would say, Call in a woman who has raised a large family and understands the care of children. Others would say, Call a homeopathic

doctor. Others would say, Call an allopathic doctor; and yet other opinions too numerous to mention would be entertained.

Now who is to decide this question? Shall it be decided beforehand by the majority of a group of gentlemen answering "Aye" to a roll-call under the gilded dome of a state house? Or shall the choice be left with the child's parents, who are its natural guardians, who are at the bedside and to whom the little one's life means more than it does to all other persons? And if the decision is to be left with the parents, what reasons should govern their choice? Ought they to resolve to continue the use of Christian Science for themselves, but decide to employ a less efficacious method for their child?

The moral obligation resting upon parents is to fit themselves to care for their children in health or sickness, and to do this in any exigency according to their highest understanding. To compel all parents to employ a medical doctor in case of sickness would compel many parents to act contrary to their moral obligation. It is well known that the mortality of children under medical treatment is great, and parents who have found a superior system will naturally employ the system whose known results inspire them with the strongest hope. Parents should not be expected nor forced to disregard their own observation, experience, and knowledge, and employ a system which they distrust—a system which they may have tried and found wanting.

Why not employ both *materia medica* and Christian Science, both serums and prayer? is a question sometimes asked. The theory of Christian Science as to the cause and cure of disease is the extreme opposite of the theory of *materia medica*. So also faith in the supremacy of God and reliance on mindless drugs or serums are opposites, and cannot possibly amalgamate as coincident factors in pro-

curing a recovery of the sick. The fact that the prayers of those who substitute faith in drugs or inoculations, for faith in God, do not heal, indicates that such faiths are incompatible.



"It has been said, 'More things are wrought by prayer than this world dreams of.' Those who believe in the teachings of Holy Writ attach great importance to the efficacy of prayer. For instance, where Peter's wife's mother lay sick of a fever we are told that the Saviour 'touched her hand, and the fever left her: and she arose, and ministered unto them.'" (From the opinion of the California court of appeals in *Ex parte Bohannon*, 14 Cal. App. Reports 321, 1111 Pac. Rep. 1039.)

"An eminent medical authority in this state has said that out of twenty-four serious cases of disease three could not be cured by the best remedies, three others might be benefited, and the rest would get well anyway. Stronger statements could be cited from the most eminent medical authorities the world has known. Medicine is an experimental, not an exact, science. All the law can do is to regulate and safeguard the use of powerful and dangerous remedies, like the knife and drugs, but it cannot forbid dispensing with them. When the Master, who was himself called 'the great Physician,' was told that other than his followers were casting out devils and curing diseases, he said, 'Forbid them not.'" (From the opinion of Chief Justice Clark of the supreme court of North Carolina in *State vs. Biggs*, 133 N. C. Reports 729, 64 L. R. A. 139.)

SECTION X

IN order to approach the subject of Christian Science and legislation intelligently, it is necessary to remember that the American people are a religious people, and that the prevailing religion in the United States is Christian. It is also necessary to know that these historical facts are judicially known and acted on by the courts, and they are presumed to be, and should be, recognized and given effect by the legislatures, and thus enter into and give character to our laws. In short, the Christian religion is, in a sense, a part of our common law, and it should pervade our statute laws. (Cooley, *Constitutional Limitations* (7th ed.), pp. 696, 670; Bishop, *New Criminal Law*, Vol. 1, Sects. 495-497; Tiedeman, *State and Federal Control of Persons and Property*, Sects. 63, 65.) "While the state is no longer empowered to compel people by prohibition and punishment to be religious, it should recognize that in the performance of its function of preserving the peace and security of society, it owes to religion, and to the institutions of religion, an obligation of which it should ever be mindful and considerate." (James H. Webb, *Two Centuries' Growth of American Law*, p. 336.) For, as Mr. Bishop observes, "upon religion, morals, and education, society and the state itself rest." (*New Criminal Law*, Vol. 1, Sect. 495.)

Just how much these considerations are heeded in the legislatures cannot be determined; for a legislature is not required, like an appellate court, to record the reasons for its acts. Many cases could be cited in which the courts have recognized these facts and given practical effect to them. One of the leading cases will suffice by way of illustration.

In *Holy Trinity Church vs. United States* (143 U. S. 457), the court, construing a statute prohibiting the importation of aliens under contract to perform labor, said:—

“But, beyond all these matters, no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation.

“[After referring to various colonial documents.] Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs. If we examine the constitutions of the various states, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four states contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well-being of the community. . . . Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the constitutions of all the states, as follows: ‘Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.’

“There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation. . . . In the face of all these shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation? . . . It is the duty of the courts, under those circumstances, to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute.”

The importance of these considerations to the present subject cannot be overestimated; for if the lawmakers do not restrict the practice of the Christian religion, they will not restrict the practice of Christian Science. Christian Science is a religion which conforms in theory and practice to the religion of Jesus the Christ. The practice of Christian Science is the practice of the Christian religion as he defined it, by precept and example.

A Christian is "one whose profession and life conform to the teaching and example of Christ." (New Standard dictionary.) A good Christian has always been deemed a good citizen. But any law which would restrict Christian Science healing, would stamp as a crime the act of doing what Christ Jesus did and what he would doubtless do again if he were here; it would denounce as criminal the act of endeavoring to be a Christian—the act of endeavoring to conform to the teaching and example of Christ; it would condemn as a public offense the act of doing what he said all his followers should do! (Matthew x. 5-10; xxviii. 16-20; Mark xvi. 14-18; John xiv. 12.) Is there need to say more? If so, let us reason further. Under such legislation, the Christian whose prayers are the most effectual, would probably be called on to commit the most crimes; the one whose ministrations bring the widest salvation to sinning, suffering, and dying humanity, would be the most criminal; the one who most nearly apprehends Christ's Christianity and most faithfully puts it into daily practice, would be the greatest outlaw!

The Federal Constitution and the various state constitutions secure to all men the right to "the free exercise" of their religion, using the words now quoted or their equivalents. Therefore, according to the plain meaning of the constitutions, religious liberty in the United States includes freedom to practise one's religion as well as believe in it. It includes freedom to make one's conduct conform to one's religious convictions. Whoever believes that the prayer of spiritual

understanding is the Christ-method of overcoming sickness, has the right to act accordingly, whether he believes that he possesses the necessary spiritual understanding himself or desires to employ some one who does. Indeed, the state cannot enact any law to the contrary without entering the field of scientific and theological controversy and establishing certain opinions and doctrines as the state therapeutics and the state religion.

In 1905 Governor Mickey of Nebraska, vetoing a bill for a law aimed at Christian Science practice, said: "The constitution of the state of Nebraska declares that 'all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences,' and further adds, 'nor shall any interference with the rights of conscience be permitted.' In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with 'the rights of conscience' and thus becomes an infringement of the constitutional guaranty of religious freedom." (See also the veto message by Governor Thomas of Colorado.)

The law of Kansas regulating the practice of medicine contains this provision: "Nothing in this act shall be construed as interfering with any religious beliefs in the treatment of diseases, providing that quarantine regulations relating to contagious diseases are not infringed upon." Referring to this provision, the supreme court of Kansas said: "The express exclusion of the element of religious belief in the application of the law was hardly necessary. Religious freedom is guaranteed by the constitution, and without mention in the statute would have been implied." (*State vs. Wilcox*, 64 Kan. 789, 68 Pac. 634.) (See also *Ex parte Bohannon*, 14 Cal. App. Reports 321, 1111 Pac. Rep. 1039.)

Of course there must be a limit to what may be done merely in the name of religion. Upon this point the United States

Supreme Court has adopted the rule, formulated by Mr. Jefferson, that "it is time enough for the rightful purposes of civil government for the state to interfere when principles break out into overt acts against peace and good order." (Reynolds *vs.* United States, 98 U. S. 145; Davis *vs.* Beason, 133 U. S. 333.) But an act which is not inherently wrong, an act which is inherently right according to the standard fixed by Christ Jesus, cannot be converted by legislation into an act against peace and good order. There is a difference between right and wrong in human conduct which cannot be changed by legislation; and the highest standard of morality known to the human race is the standard inculcated by Christ Jesus.



"This is a Christian nation. . . . While every one is welcome, whether a believer in Christianity or in any other religion, or in no religion, yet the principles of Christianity are the foundation of our social and political life. . . . The very tolerance which some oversensitive people deprecate is one of the best evidences that in the framing of our Constitution and the foundation of our nation there was recognized that truth which underlies Christianity, to wit, that love not law is the supreme thing." (From American Citizenship by Justice David J. Brewer.)

SECTION XI

THE rights of persons who elect to employ Christian Science to preserve or recover their health, do not depend solely upon the constitutional guaranty of religious freedom. For, as Chief Justice Clark has said, "this is a free country, and any man has a right to be treated by any system he chooses." Whoever thinks that spiritual knowledge is more effective and reliable in case of sickness than material knowledge, has the right to act accordingly. Liberty, Mr. Justice Brewer of the United States Supreme Court says, is "simply the right to do that which one deems best, subject to the limitation that it does not interfere with the equal rights of other members of the community." (*American Citizenship*, p. 87.)

The fact that the practice of medicine is not an exact science, but is confessedly a mere process of experimentation, and the fact that thousands upon thousands of persons—constituting a considerable and a respectable part of the community—hold to the opinion, based on their own knowledge, observation, and experience, and the known experience of others, that Christian Science furnishes the most effective and reliable curative method,—these facts alone, not to mention the other considerations weighing with them, should dissuade the members of legislatures from attempting, by law, to deprive these citizens of their freedom of choice. Any such law, whether attempting the result directly or by indirection, must necessarily be contrary to the spirit of free institutions, and deprive citizens not only of their religious liberty but of their individual liberty as citizens of a free country.

In 1899 Governor Thomas of Colorado vetoed a bill for

an act designed to suppress the practice of Christian Science. In the course of his veto message he said:—

“The true intent and purpose of the bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board. People desiring medical or surgical service may employ its licentiates or die without the consolations of the healer. This is but to say that a medical trust is to be established which shall regulate demand and supply by absolute control of the product which forms its basis, the General Assembly furnishing the appliances whereby the trust shall become effectual. . . .

“The fundamental vice of the bill is that it denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire. It is indeed the same right manifesting itself in a parallel direction.

“It is a part of the law of this land, and no civil power is strong enough to deprive the citizen of its exercise. He may indeed select a healer of doubtful reputation or conceded incompetence, but that is his affair just as much as is his choice of a minister or attorney. His action may prove injurious, possibly fatal, to himself or to some members of his family. It is better so than to delegate to any tribunal the power to say ‘thou shalt not employ this man’ or ‘thou shalt employ this one.’ That this bill produces such a result indirectly makes it the more objectionable. It is not the outspoken and aggressive assault upon individual liberty that men should fear, but the indirect or resultant blow that is masked and falls unexpectedly.

“The bill, like all kindred forms of paternalism, assumes that the citizen cannot take care of himself. The state must lead him as a little child, lest he fall into trouble unawares.

He must be guarded and chided, limited here and licensed there, for his own protection. Such a system, born of the union of church and state, crumbles into ashes in the crucible of experience. It cannot flourish, though disguised in the garments of an alleged public necessity. The privilege of choosing one's own physician is a positive essential to the public health. Yet this bill assumes to thrust the coarse machinery of the criminal law into one of the most sacred relations of human life, to drag the chosen physician, if unlicensed, from the sick-couch to the prison cell, and to substitute for him some one who, however exalted and honorable, may not command the confidence or secure the sympathy of his patient.

"These comments are not extreme, for it must be remembered that those who believe in and patronize the various arts of healing that are ostracized by this bill form a very large part of every community, nor are they confined to the ignorant and superstitious portions of society. They number in their ranks thousands of the most refined, intelligent, and conscientious people. They recognize in many modern forms of relief to the suffering a religious or spiritual element that appeals to their best and tenderest sympathies. The benefits they claim and the cures they narrate are not imaginary. Shall the government enact by statute that these people shall not longer enjoy their benefits or put them into daily practice? Shall it officially declare these people to be criminally wrong and the three schools legally right? By what authority does it so declare?

"A distinguished physician of Massachusetts has recently declared with force that 'the commonwealth has no right to a medical opinion and should not dare to take sides in a medical controversy.' It would be as consistent to take sides in a theological or philosophical discussion. The one would be condemned by all men; the other is equally foreign to the province of government. It may regulate, but cannot pro-

hibit the calling of the citizens; it may prevent the commission of wrongs, but cannot deprive the individual of the right to choose his own advisers."

Charles S. Thomas, from whom we thus quote, is now a United States senator. He is a profound student of law and government, as well as a man whose personal character and professional attainments should give especial weight to his official utterances.

In 1903 Governor Peabody of Colorado vetoed another bill for a law aimed at the practice of Christian Science. Governor Peabody said: "Guided by the late experience of similar legislation in other states, the conclusion is irresistible that all such legislation has a tendency to restrict the citizen in the employment of whomsoever he pleases in the treatment of his diseases, and it also has a tendency to build up, under the protection of the state, a trust or combination of certain schools of medicine, to the exclusion of all others equally meritorious."

Probably no other man of his time has contributed more to the knowledge of the reasons which should obtain in the enactment of penal laws than the late Joel Prentiss Bishop. On the present question he has tersely said: "While the public has an interest in the health of its several members, every individual has of right his own health especially in his own keeping. But not infrequently legislators, with zeal burning more brightly than wisdom, undertake to regulate men's health to the point of infringing their own private and rightful jurisdiction and control." (Criminal Law, Sect. 494.)



"Science has not yet drawn, and probably never will draw, a continuous and permanent line between the possible and impossible, the knowable and unknowable. Such a line may appear to be drawn in one decade, but it is removed in the next, and encroaches on what was the domain of the impossible and unknowable." (From the opinion

of the United States circuit court of appeals in *Post vs. United States*, 135 Federal Reporter 1.)

"In all scientific inquiry, the first step is to scrutinize the evidence of the senses, whose indications are always imperfect and often misleading. History shows again and again that the supposed scientific beliefs of one age are at variance with the scientific facts of a later age. In every such case, it will be found that the earlier and false science has laid too great stress on the apparent and has failed through insufficient knowledge in apprehending the real." (From the New Standard Encyclopedia.)

"These are times of advanced science and liberal thought when every person may think and act for himself. Every community has its multitude of beliefs and modes of treatment of diseases and human ailments, and every citizen is absolutely free to adopt, believe, or employ any one he pleases. If the results are not what he would wish or the rest of the community think they ought to be, he can nevertheless not be hauled into court and have his method of treatment and his school of thought tested by the disciples or experts of some other school or belief." (From the opinion of the Supreme Court of Idaho in *State vs. Smith* 25 Idaho 541, 138 Pacific Rep. 1107.)

SECTION XII

THE distinction between Christian Science and all non-Christian methods of healing is important in constitutional law. A quotation from "Science and Health with Key to the Scriptures" by Mrs. Eddy, will make this distinction clear (pp. 482, 483): "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God. It can heal in no other way, since the human, mortal mind so-called is not a healer, but causes the belief in disease. . . . We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human." In other words, the healing which results from the practice of Christian Science is due to the presence, power, and action of God. In fine, the saving and healing Principle is not material or human, but spiritual and divine.

In this situation the efforts of men who exercise the powers of human government to hinder the practice of Christian Science, are in their nature excessive and unjust; hence, their acts are apt to show the processes of human law at the worst. Take, for illustration, four prosecutions of recent date. In one case the immediate occasion for the prosecution was the healing, through the defendant's ministration, of a well-known instance of paralysis, this being only one of several notable healings which had followed her work in a village or small city on the western plains. It is also worthy of comment that this Christian woman's counsel at her trial were two members of the bar who had been restored to moral or physical health in the course of her service to humanity. Although she was acquitted by a jury, the local medical society insisted on another prosecution immediately afterward.

In another case the defendant was adjudged guilty of doing what was farthest from his thoughts, namely, practising medicine without a license. He had been cured by Christian Science after years of illness which medicine had been unable to relieve, and he had therefore studied Christian Science and entered upon the work of sharing with others the benefits which he had himself received. In this case also the attention of the local medical society had been attracted by the success of his healing work, and the prosecution was begun and mainly conducted by its agents.

In court at the trial were about twenty witnesses who were ready to testify to their healing by Christian Science after the failure of drug remedies, and other witnesses to the same effect were within call. This proof was duly offered. For instance: "We offer several witnesses to prove that they have been healed in Christian Science, through the mediation of the defendant as a practitioner of the tenets of the Christian Science church, of ills and sicknesses that had been pronounced incurable by licensed physicians of this city." All such offers of proof were, however, rejected, the court being of the opinion that the statutes of the state had been so framed as to make such facts immaterial. This case is now pending on appeal.

In another case two ladies were arrested at their home and hurried late at night in a police wagon to a distant part of the city, as though their hasty removal to a police station without opportunity to get bail were essential to the public safety. They were released from custody as soon as their relatives and friends could be notified and furnish bonds for their appearance before the appointed tribunal; and after being dealt with for a time as criminals, they were finally acquitted and discharged. These were reputable and respected women, whose only offense was a trespass upon the exclusive privileges of organized medicine.

In the fourth case to which reference has been made, the

defendant was a young lady, one of the readers in a Christian Science church. She was arrested after having been induced to pray for a pretended sick man, was taken to a police station, stripped to her underclothes, and searched in sight of men who were in the next room. One of the newspapers in that city pertinently inquired: "For what was she searched? What was expected to be found upon her? Was she, an exponent of a gospel of love and peace, expected to have a concealed weapon? Was she expected to have burglar's tools or contrivances by which she might break jail?"

Another newspaper thus stated the case: "Why should gentle women, officers of a church, openly teaching and practising what they believe to be Christian truth, be inveigled into false cases by a spy, arrested on the street, dragged to a police station, and disrobed and searched like a thief or a murderer? What did the police expect to find on Miss R——, dangerous Bible texts or the divine power to heal without medical license? These people make no secret of their convictions or practices. Whether right or wrong, their professions are candid. Laws to prevent quackery and dishonest practices in medicine are weakened by the exercise of such brutal stupidity as that exhibited in Miss R——'s case." In this instance the public prosecutor dismissed the complaint on being apprised of the facts.

These four cases, taken as they arose, have been recounted here for the purpose of drawing attention to the deeper significance of the facts which they present. Merely to condemn particular persons for the manner in which they administered what they conceived to be the law, would be to take a very superficial view of the situation. Probably those persons were not much different from others who may be in similar positions. The basic reason why these four cases and others of their kind have exhibited acts of such palpable injustice and oppression, is that the laws under

color of which the acts were done were not drawn with due regard for human rights. The wrongful acts were the natural offspring of the bad laws, and they in turn were the product of that erroneous sense of things which once violated human rights in the name of religion and would now do so again in the name of medicine.

Christian Scientists have thus far made a splendid record with respect to observing the rights of others. They have been more scrupulous than most people in obeying laws which require vaccination, the reporting or isolating of contagious diseases, and acts of a similar character. Health officers have more than once borne witness to this fact.

In so far as hygiene and sanitation denote purity and cleanliness, Christian Science is in full accord. It values pure thoughts as well as pure air and food; it commends a clean mentality as well as a clean body and clean surroundings. The inward state is primary and the outward consequential; but both are to be desired above rubies.

As the outcome of her medical and religious experience, Mrs. Eddy has set before all who may choose to follow, a practical ideal which has already blessed a multitude of people. She was consistent in saying to them, "The *way* is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being" (Miscellaneous Writings, p. 359). Christian Scientists have no wish to force their views on any one else, but they claim the equal benefits of free institutions and the equal protection of constitutional government, with all that is therein implied.

The intelligent attitude of other citizens and the government toward Christian Science and Christian Scientists, was stated by the supreme court of Mississippi in a decision that dealt with another departure from conventional beliefs: "The world greatly needs and may demand that nothing good or wholesome shall be denied from its use and enjoyment."

(Hayden *vs.* State, 81 Miss. Reports 291, Am. St. Rep. 471.) The necessary correlative or complement of this view was thus stated by the Supreme Court of the United States: For the government to "establish criteria where opinions are far apart," as with respect to the curative effects of medicine, would be "to distort the uses of its constitutional power." (United States *vs.* Johnson, 221 U. S. Reports 488, 498.) And whoever would be just toward those who believe in Christian Science, or who may believe in it, should remember that its practice follows, in their plainest import, the teachings and example of Christ Jesus.



"Forms of government are causes as well as effects and give an intellectual and moral training to the peoples that live under them, as the character of the parent affects the children of the household." (James Bryce,—Viscount Bryce, British ambassador at Washington,—in his book on Studies in History and Jurisprudence, p. 158.)

"The highest conception of the state repudiates the absolute and unquestioning subordination of the individual to society, and insists upon the preservation of individual liberty as an essential factor in civilization and as one which will ultimately lead to a more perfect social welfare, though it may produce temporary disturbances or delays in the accomplishment of what is believed to be the public good. This conception of the state is endorsed by our constitutions, and the idea of a public welfare bought at the cost of suppressing individual liberty and right is, therefore, in our system of government, inadmissible." (Prof. Ernst Freund of the University of Chicago in his work on Police Power, Sect. 16.)

"We live in an age three hundred years later than the eve of St. Bartholomew or the fires of Smithfield. The fruits of the age, grown from the rough but kindly soil where our fathers planted the good seed, are charity and toleration." (From the opinion of the supreme court of New Hampshire in *Warde vs. Manchester*, 56 N. H. Reports 508.)

SECTION XIII

No one, probably, is more aware than the writer of this article that it does not adequately present its theme. But perhaps it has made clear that the questions involved in Christian Science and legislation include the right to equal privileges and immunities, the right to the equal protection of the laws, the right to religious liberty, and the right to civil or individual liberty in general. There are involved in these questions, moreover, not only the rights of those who practise Christian Science, but the rights of all persons to resort to every known method to recover health and preserve life.

If human law should declare that none but medical doctors may endeavor to relieve human suffering, it would then be criminal for a man whom they cannot heal to attempt to obtain relief through the practitioners of any other system. The members of a legislature who vote for such a law will thereby unite in saying to every man whom the medical doctors cannot heal, "The medical system is the state system of healing; if it can't cure you, you must be deemed, in point of law, to be incurable!" They will unite in saying to every man in physical extremity, "If medicine or surgery can't save you, your death must be deemed to be legally inevitable!" Who, knowing the uncertainty of all material remedies, wants to assume such responsibility? If legislators are willing to assume such responsibility, by what right or authority can they do so, and what constituency would they represent in so doing?

If the indestructible facts respecting the Principle, practice and results of Christian Science be considered and acknowledged, then the conclusion fairly and necessarily follows that Christian Science does not need to absorb

medical theories and could not do so without losing its essential nature and efficacy; also that Christian Science has come to fill its own place, and is doing a good work for the advancement of human welfare.



"Progress was the keynote of the address of Gov. Samuel D. Felker of New Hampshire at the dinner and guest night of the Daughters of New Hampshire Club at the Hotel Vendome, Boston, last night.

"Speaking especially of the famous New Hampshire women, Governor Felker said that no state had boasted women of higher intelligence, greater womanliness, or more genius. He said that as Daniel Webster was the man of New Hampshire, so Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, was first among the women of the Granite State. 'She has left the impress of her work not only on New England, but on the entire world,' he said, 'and we are proud of her.' Miss Edna Dean Proctor he mentioned as being another woman who will be remembered by her writings.

"Men noted as the great men of New Hampshire included, in addition to Daniel Webster, Horace Greeley, Salmon P. Chase, Justice Clifford, Henry Wilson, and Senator John W. Weeks of Massachusetts." (From *The Christian Science Monitor*, October, 1913.)

"I have been asked to preside at this meeting, and it gives me much pleasure to do so. I used to feel that certain lines of thought which pertained to life, whether in politics or religion, were right, but I have come to think that there is no political party which has not some element of good in it, and that all denominations and sects have the well-being of the people at heart. I am glad to say that I have known Mrs. Eddy well, and I am very proud of her for her religious views and citizenship. I consider her the most remarkable woman, perhaps, that this country or any other country has produced." (From the introductory remarks of Hon. Edwin G. Eastman, former attorney-general of New Hampshire, before a lecture on Christian Science at Exeter, N. H.)

A Table of Statutes

EXHIBIT SHOWING WHERE THE LAWS REGULATING THE PRACTICE OF MEDICINE EXPRESSLY RECOGNIZE THE RIGHTS OF CITIZENS WHO MAY PREFER THE PRACTICE OF CHRISTIAN SCIENCE OR OTHER RELIGION.

(Compiled Sept. 1, 1914)

NOTE—The absence of such a provision does not indicate that the practice of Christian Science is forbidden, for no saving clause is necessary unless the statute covers more than the practice of medicine.

ARIZONA.—“Nor shall this act be construed so as to discriminate against any particular school of medicine or surgery or osteopathy, or any other system or mode of treating the sick or afflicted, or to interfere in any way with the practice of religion; provided that nothing herein shall be held to apply to or to regulate any kind of treatment by prayer; and provided further, that all sanitary laws and regulations regarding contagious and infectious diseases, applicable to practitioners of medicine shall be held to apply equally to the practice of any system or mode of treating the sick or afflicted.”

ARKANSAS.—The State Board of Health “shall not regulate the practice of medicine or healing, nor interfere with the right of any citizen to employ the practitioner of his choice.”

CALIFORNIA.—“Nor shall this act be construed so as to discriminate against any particular school of medicine or surgery, or any other treatment, nor to regulate, prohibit or to apply to, any kind of treatment by prayer, nor to interfere in any way with the practice of religion.”

CANAL ZONE.—(Executive order by the President of the United States.) “Provided, That nothing in this order shall be construed to prohibit (a) the practice of the religious tenets of any church in the ministration of the sick or suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided that such sanitary laws, orders, rules, and regulations as now are, or hereafter may be, in force in said Canal Zone are complied with.”

COLORADO.—“Nothing in this act shall be construed to prohibit . . . the practice of the religious tenets or general beliefs of any church whatsoever, not prescribing medicine or administering drugs.”

CONNECTICUT.—“This chapter shall not apply to any person practising . . . Christian Science.”

GEORGIA.—“Nothing in this act shall be construed to prohibit . . . the practice of the religious tenets or general beliefs of any church whatsoever.”

HAWAII.—“And further provided, that nothing herein contained shall apply to so-called Christian Scientists so long as they merely practise the religious tenets of their church without pretending a knowledge of medicine or surgery; provided, that the laws and regulations relating to contagious diseases are not violated.”

ILLINOIS.—“And this act shall not apply to . . . any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy.”

INDIAN TERRITORY.—The Act of Congress which continued in force until the end of the territorial government recognized Christian Science by name.

Addenda to pages 73-76 of Christian Science: Its Legal Status.

Since Sept. 1, 1914, when the table of statutory provisions in this pamphlet was compiled, the following changes have occurred or have become known:—

FLORIDA.—(Part of an act taxing certain vocations.) “Provided that nothing in this clause shall be construed as affecting the members of any Christian denomination who pray for the recovery of the sick.”

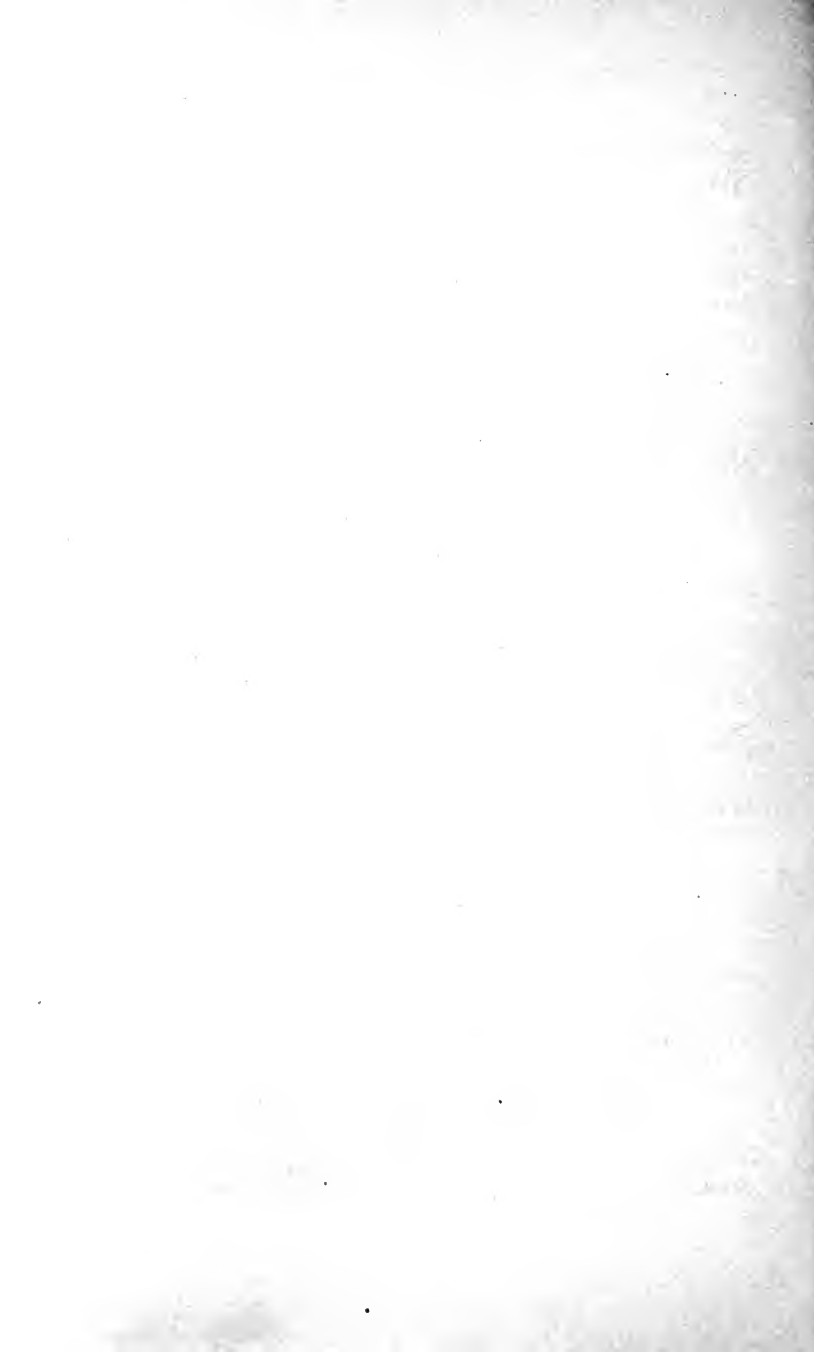
NEW HAMPSHIRE.—“This act shall not be construed so as to interfere in any way with the practice of those who endeavor to prevent or cure disease or suffering by spiritual means or prayer.”

NEW JERSEY.—“The prohibitory provisions contained in this act as amended shall not apply to the ministration to, or treatment of, the sick or suffering by prayer or spiritual means, whether gratuitously or for compensation, and without the use of any drug or material remedy.”

NORTH CAROLINA.—“The provisions of this section . . . shall not apply to . . . Christian Scientists.”

WISCONSIN.—“None of the provisions of this act or the laws of this state regulating the practice of medicine or healing shall be construed to interfere with the practice of Christian Science or with any person who administers to or treats the sick or suffering by mental or spiritual means, nor shall any person who selects such treatment for the cure of disease be compelled to submit to any form of medical treatment.”

The paragraphs relating to Florida, New Jersey, and Wisconsin should be added to the table of statutory provisions. The paragraphs relating to New Hampshire and North Carolina should be substituted for the present paragraphs beginning with the names of these states.



KANSAS.—"But nothing in this act shall be construed as interfering with any religious beliefs in the treatment of diseases; provided, That quarantine regulations relating to contagious diseases are not infringed upon."

KENTUCKY.—"But this act shall not apply to the practice of Christian Science."

LOUISIANA.—"Nothing in this act, however, shall be construed to prohibit the practice of Christian Science or the religious tenets of any church whatsoever."

MAINE.—The law recognizes Christian Science by name.

MASSACHUSETTS.—The law recognizes Christian Science by name.

MICHIGAN.—"This act shall not apply to . . . persons who confine their ministrations to the sick or afflicted to prayer and without the use of material remedies."

NEW HAMPSHIRE.—The law recognizes Christian Science by name.

NEW YORK.—"This article shall not be construed to affect . . . the practice of the religious tenets of any church."

NORTH CAROLINA.—Christian Science practitioners are licensed to practise the "professed art of healing."

NORTH DAKOTA.—"Nothing in this act, however, shall be construed . . . to prohibit the practice of Christian Science or other religious tenets or religious rules or ceremonies as a form of religious worship, devotion or healing, provided that the person administering or making use of or assisting or prescribing such do not prescribe or administer drugs or medicines nor perform surgical or physical operations, nor assume the title of or hold themselves out to be physicians or surgeons."

SOUTH DAKOTA.—Certain sections of the act “shall not apply to Christian Scientists as such, who do not practise medicine, surgery, or obstetrics by the use of any material remedies or agencies.”

TENNESSEE.—Nothing in this section shall be construed to apply . . . to Christian Scientists.

UTAH.—“Nor shall anything in this act be construed to apply to those who heal only by spiritual means without pretending to have a knowledge of the science of medicine.”

VERMONT.—“The provisions of this chapter . . . shall not apply to persons who merely practice the religious tenets of their church without pretending a knowledge of medicine or surgery.”

VIRGINIA.—“Nothing in this act shall be construed to affect . . . or to limit in any way . . . the practice of the religious tenets of any church in the ministration to the sick or suffering by mental or spiritual means without the use of any drug or material remedy, whether gratuitously or for compensation, provided sanitary laws are complied with.”

WASHINGTON.—“Nor shall this chapter be construed to discriminate against . . . any system or mode of treating the sick or afflicted, or to interfere in any way with the practice of religion; provided, that nothing herein shall be held to apply to or to regulate any kind of treatment by prayer.”

WISCONSIN.—“Nothing in section 1407a—1 to 1407a—6, inclusive, shall be construed to empower or authorize the board of health or its representative to interfere in any manner with the individual's right to select the physician or mode of treatment of his choice.”

Testimonies of Healing

[A statement of the following very interesting case appeared in the *Journal of the American Medical Association*, under date of July 27, 1907. The article, which was written by one of the physicians who had attended Mrs. Oliver, began with this explanatory statement: "The following case is reported because it is, I believe, the first instance recorded of recovery from generalized blastomycosis." The conditions are then described in detail, one statement being, "The lesions in some instances, as on one of the fingers, destroyed the bone." The general report bears out the husband's statement, except where it says that she "lived much of the time out of doors." The article gives the names (which we omit) of a number of physicians who attended Mrs. Oliver, and concludes as follows:—

"No medicine was taken after March 23, 1906. In August, 1906, the last sore had disappeared. I have seen the patient several times since, and she is apparently, at the date of this writing, July 12, 1907, in perfect health. She writes me under recent date, 'I am better now than I have ever been in my whole life, and can endure anything and never have an ache or pain.' The diagnosis of blastomycosis was made, not only on the clinical symptoms, including the naked eye appearance of the lesions and the exclusion of other diseases,—tuberculosis, syphilis, etc.,—but by the microscopic examination of the pus from the wounds with a cultural development of the blastomyces. The culture experiments were made by Dr. ———. The patient was seen at various times by Drs. ———, ———, and ———. These agreed in the diagnosis of generalized blastomycosis."]

The writer has come "face to face" with a case of so-called organic disease, which he is fully convinced was cured in Christian Science.

An article appeared in the *American Medical Association Journal*, under date of July 27, 1907, which gave a complete statement of the case to which reference is made. By way of explanation it may be said that according to medical opinion blastomycosis is a so-called organic disease, as unsightly as

leprosy and as painful as any form of rheumatic trouble known to suffering mortals. To impress one with the severity of this case, it may be noted that the knife was used some eighty odd times, and that up to the present time there has never been a positive cure of such a case known in the history of medicine. It may also be of interest to know that the patient suffered from this terrible disease for over two years, and was treated by a number of eminent physicians, and that they agreed upon the diagnosis of the case as given in the medical journal already named. The writer of this testimony is the husband of the patient, and the facts herein related can be substantiated by any of the medical doctors who attended the case. The article referred to would give one the impression that the "out-of-door life" in sunny California had a decided tendency toward the healing of this case, but the facts are that the weather during the patient's stay in California was rainy and disagreeable, which confined her to the house during her entire stay, with the exception of a few hours which were spent upon the porch.

The patient was taken ill the latter part of May, 1904, and was not able to leave her bed except for a short period until taken to California in February, 1906. Upon her arrival in Los Angeles, she was refused admission to all hotels, hospitals, and sanitariums, nor was it possible to lease a house after the owner had ascertained the nature of the disease. At last, as a final resort, it became necessary to purchase a house for her shelter. A remarkable coincidence happened in the purchase of that house. After being turned from door to door, it certainly seemed a miracle to have the owner of that house recommend Christian Science, though she herself was not a Scientist. Like all others who have had to be driven into the acceptance of the truth my wife scorned the idea of being cured in Christian Science, until she was told pointblank by her Los Angeles physician that her place was at home, where she could "die among her friends."

Then came the resolution to accept the truth, and she did so right there and then. The physician was dismissed in the forenoon and a Christian Science practitioner called in the afternoon. At this time she weighed less than ninety pounds, her normal weight being over one hundred and thirty. The rapidity of her progress under Christian Science treatment was almost phenomenal, and unless substantiated by responsible people would certainly sound mythical, or, to put it stronger, like a downright falsehood.

March 28, 1906, was the last day that the physician called and the first day of the Christian Science treatment. It may seem past belief, but after the first treatment in Science the patient drank two cups of coffee and ate several doughnuts and a plate of baked beans for her evening meal. She then slept until after seven o'clock the next morning, and without the usual "capsule," too. Within a month she returned to Chicago, and although able to walk but little, showed rapid daily progress under treatment by a Christian Science practitioner in that city. In July of the same year she had regained her normal weight, and could walk and stand as much physically as she could prior to her illness. Today she is the same, after having spent the past year in a trip around the world without a sign of the aches and pains which usually accompany such a feat.

It is well worth one's while to take the time to think of what Christian Science did in this case. Those who read this article carefully will see that Christian Science actually put life into a human being who had been as it were at death's door for more than a year.—*David Oliver, Evanston, Ill.*

May I be permitted in a few words and with an humble spirit, to bear personal testimony to some of the things Christian Science has done for me. I believe that "Science and Health with Key to the Scriptures," written by Mrs. Eddy, is the greatest book, save one, on earth today, and

its author the greatest benefactor since the days of the apostles. One year ago my life was threatened by a cancer, and an immediate operation was pressed upon me with some hope of success. I went to Christian Science, and in seventeen days, without a drop of medicine, the cancer was dead and nearly gone, and in thirty days the doctor who urged the operation, when he saw the place where the cancer had been, after saying other sensible things as a Christian man, added, "I am sure of two things. First, that you had a cancer; second, you have none now." This I most firmly believe, and to God I give all the glory. This is but one of several things that have been done for me and my family, and besides it has made life far sweeter and the Bible plainer and dearer, and more than ever made God an ever-present help in every time of need.—*G. F. Deal, D.D., Dayton, Ohio.*

THREE years ago I was a sufferer from what is known as Bright's disease, severe nervous exhaustion, with many symptoms of paralysis, respecting which attending physicians could offer little hope. For five months I was unable to attend to my professional duties, with the outlook, according to medical science, of never being able to do so. In this discouraging condition I was led to try Christian Science. I experienced marked benefit immediately, and was completely healed in less than six months. The physical benefits received led me to take up the study of "Science and Health with Key to the Scriptures," that I might learn the reasons for my healing and understand the Principle of Christian Science. While I was glad to give private testimony of my healing as soon as I experienced that blessing, yet I have been backward about accepting the teaching of Christian Science as the truth. From years of study, experimentation, and teaching, I have acquired a so-called careful analytical method of thinking, and for this reason each step has to be proven by demonstration before I can accept it and understand it as true. For

eighteen years, prior to 1911, when I resigned, I had been head professor of *materia medica*, therapeutics, and special pathology in one of our largest university schools, and for nearly sixteen years I directed a laboratory for medical research. I therefore brought to this new study considerable prejudice, which doubtless accounts for my slowness in accepting and bearing public witness to the healing and redeeming power of Christian Science as taught and demonstrated by Mrs. Eddy.

After three years of constant, earnest daily study and investigation, during which time I have seen many cases of healing of all sorts of diseases, both functional and organic, I deem it a great privilege indeed to give this, my first testimony. These physical benefits have been the least of the blessings that have come to mine and me, for the spiritual regeneration, the joy and peace which have come through this earnest study and application of the basic teachings of Christian Science, has indeed made all things new. My thoughts are filled with the deepest sense of gratitude and a sincere desire to be helpful.—*Elgin MaWhinney, Chicago, Ill.*

Monday, Jan. 27, 1908, an unknown and unnamed disease made its first appearance upon me in the form of pain in my knee. At that time I was employed in one of the large department stores in Denver. The pain became so severe I was compelled to leave my work in the afternoon of that day and start for home, which was eleven blocks away. I reached home with great difficulty, and as I grew rapidly worse a doctor was called and my knee was bandaged; but no relief came. My knee and leg turned black, and finally this discoloration, which was seemingly beneath the surface, spread over my whole body, a condition, the doctors asserted, that existed all through my body, and was caused by hemorrhages. My forehead and face turned black, and my body became greatly inflamed and much swollen.

On the fifth day I was removed from my home to a hospital, and the physician who attended me, never having seen such a disease, called in many doctors in consultation. One from New York city, who was in Denver at the time, examined me, and I should say, speaking conservatively, that upward of twenty doctors visited and examined me. They seemingly all agreed that they had never seen such a disease and could find no record of such a case. Two days after I was taken to the hospital, the doctors informed my wife there was no chance for me to recover; that I was then rapidly passing away, and would be gone by two o'clock.

At half-past one of that day my wife telephoned for Christian Science treatment. Absent treatment was immediately given, and within a half hour I gained strength and began to speak, although before this I had been unable to. From that hour I gained day by day, until March 2, and just one month later I returned to work. I had been at the hospital but two weeks when I was moved home. The blackness disappeared from my face and body, and I have been well ever since. I am thankful to God for the Christ-power that healed me, and to our beloved Leader, Mrs. Eddy, through whom this healing truth has been revealed to our age.
—*Walter Kessler, Denver, Col.*

In "Science and Health with Key to the Scriptures," by Mrs. Eddy, there is a paragraph (p. 462) which commences as follows: "Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error." The truth expressed in this paragraph began for me a mental reconstruction which resulted in two physical changes that may be of interest to others and show the possibilities of Christian Science.

From the time of my birth my feet were imperfect; I did not walk until I was three years old. After I was otherwise full grown my feet were less than half the size they should have been, their structuré was abnormal, and I had no use of my toes. This condition continued until I was thirty-five years old, three years after I began to read Christian Science literature. During these three years I received much physical as well as moral benefit from Christian Science, but no change took place with respect to my feet. Indeed I did not expect them ever to be different.

Something occurred, however, to correct my thoughts about myself. A friend of ours whose feet were somewhat like mine, went to a hospital for an operation. The "dissection of thoughts" which this incident aroused, and the earnest study of Christian Science which ensued, brought about a complete change in my feet. Five weeks after this more active mental work began, and within the course of twenty-four hours, the size and shape of my feet became in every way normal. Even the nails, which had been defective, became natural. I was obliged to get new shoes the next day, and the difference in my walk was noticeable at once to all who knew me.

The other healing to which I have referred took place about two and a half years later, occasioned by the recurrence of a disorder of the teeth or gums with which I had been afflicted, more or less at different times, since I was seventeen years old. Twice before I began studying Christian Science this disease had become severe and had been treated by a dentist, who called it pyorrhea. When the same symptoms appeared or became acute the third time, my reliance was on God alone as a "present help" in all times of need. The healing was complete in about five weeks; and what was unexpected to me, a tooth in which there had been a cavity was cleansed and filled, while my jaws, or upper and lower teeth, were adjusted so that the teeth came together

where they had never met before. The gums and teeth became firm and healthy, and all these normal conditions have continued to this day.

The benefits related in this testimony were received without the aid of a practitioner, and solely through the purification and liberation of thought gained by the study of Mrs. Eddy's writings and the Christian Science periodicals. —*Neal Heely Hayes, Boston, Mass.*

Over nine years ago there came into my life a light which has never been extinguished. It was the light of hope, and it came through a dear uncle who had been healed in Christian Science. When I was about twelve years old my mother discovered that I was growing crooked—until then I had been very straight and erect. I remember that when this information was first communicated to me, the first shadow of disappointment rose upon my horizon, and deep depression came with it. I sought refuge in my room and gave way to a burst of tears, crying for what I hardly knew, only I felt something had gone wrong which I was powerless to control.

Some time after this I went to Philadelphia, where I underwent a careful examination by several physicians. My parents were then informed that I had a curvature of the spine, but might outgrow it in time by wearing a spinal brace and exercising daily. These instructions were heeded, and I was under the watchful care of one of Philadelphia's eminent physicians. During these years I wore various kinds of braces, including a leather jacket and a plaster cast. I was obliged to sleep in this cast during a period of six weeks. Yet with all of this I grew into womanhood decidedly deformed and a daily sufferer. There was then no hope for me of ever having a straight back, and this in addition to my suffering was a great trial. I was considered a patient sufferer, as I had been taught to believe that God sent all

things; and I tried to be resigned to this trouble, thinking it God's way of disciplining me.

After finishing my school studies there followed a general breakdown in my health, and for some years I went through a siege of suffering. For six weeks I was a surgical patient in the University of Pennsylvania hospital. An operation on the spine was performed, and nervous collapse followed. The years passed, and after I had been married a year and a half, still wearing a spinal brace and continuing to suffer, was it any wonder that I was ready to listen to the "still small voice" of Truth when it spoke to me through the healing of a dear uncle? This was the first proof of Christian Science brought to my notice, and I was satisfied that it was of God. I found myself an eager listener to all my uncle had to relate, as his healing seemed wonderful to me.

One day while in conversation with him I asked the question, "Do you think Christian Science could give me a straight back?" His answer, in the words of the Master, "'With God all things are possible,'" I shall never forget. Hope came to me that moment, and my only desire was to have Christian Science treatment. Mrs. Eddy tells us in *Science and Health* (p. 1), "Desire is prayer; and no loss can occur from trusting God with our desires." My prayer was answered very soon, as it was my privilege to visit a Christian Science friend. While there I attended my first testimonial meeting, and I shall never forget the bright happy faces as the different ones testified to the healing power of God. Having gained the consent of my husband, who is a practising physician, I was not long in seeking a Christian Science practitioner, who faithfully unfolded to me the truth about God, and also man's relation to Him.

In a few days all pain in my back had ceased. I echoed Job's words, "In my flesh shall I see God," as I gradually saw my back assuming its natural outlines, and with no material assistance whatever, as I had removed my brace at the

request of the practitioner, after having worn spinal supports for eighteen years. I felt like one taken out of prison to be rid of a rigid steel brace and free from all pain. To me the whole earth was transformed! My joy was unbounded. I longed to tell every one this truth about God. I have been relieved of other ailments and limitations through the study of Christian Science. Out of weakness I have been made strong.

Nearly five years ago a little son came to us, and he has always been a picture of health and happiness. Christian Science has been invaluable to me in the training of this little child. The study of "Science and Health with Key to the Scriptures" has illumined the Bible to me. I was a daily reader of the Bible before coming into Christian Science, a firm believer in prayer, a member of the Presbyterian church for years, and an active worker in the Sunday school and the Christian Endeavor society; but the joy and fulness of the Christian life came to me through the understanding of this truth, that God is Love, and that He is not the creator of sickness or evil of any kind. My benefits have been so numerous that I feel in giving this testimony "the half has not been told."—*Estelle Cochran Pearson, Middletown, Del.*

One year and a half ago, I was entirely helpless. My trouble was called locomotor ataxia, and the Boston specialist who examined me said the underlying condition was a serious spinal affection. There had been indications of the trouble for a long time, until I was entirely helpless from my waist down; I could do nothing to help myself at all. The disease was rapidly developing and I was in agony night and day. My appetite was gone and I was reduced nearly to a shadow. The functions of the body were inactive, and doctors who had me in charge told my family that nothing more could be done for me.

I had heard a little of Christian Science, but was not inter-

ested enough to ask what it really was. After all material means had failed, I was advised through relatives to try it. My mentality was in a greatly disturbed condition and I consented to take treatment simply to please my friends. I had very little faith in it at first. I thought it was all right for good religious people, but I failed to see how it could heal me. After a short time, however, through the earnest help of a practitioner, I began to realize that God was the only power which could save me, and I turned wholly to Christian Science. I first noticed that the advance of the disease, which had before been so rapid, had ceased; my appetite returned, and I began to build up. I could see that the blood was circulating, and life was surely being manifested in my limbs, though for some time I remained helpless.

After several months of earnest work in the truth, voluntary action began to appear. Improvement was then very rapid. My family and friends wondered and rejoiced at my restoration. The healing was complete. I went from wheelchair to crutches, then to a cane, until I could walk long distances, and I have not had to use the cane or any other assistance for a long time. I have been back at my work over a year and a half. I do heavy work and am on my feet ten hours a day, yet I never was so well and strong as I am now. Above all else has been the rich spiritual blessing which has come to me and to my family. Old ailments and habits have passed away in this healing work of divine Mind, and we have entered into a rich inheritance never before known by us. We now rejoice in the wonderful truth that has come to us in Christian Science.—*Harry Crowther, Worcester, Mass.*

It is with a deep sense of gratitude that I give this testimony. I was healed of what is known as lockjaw in less than two hours after a Christian Science practitioner was called in. When she came, my jaws were locked, my throat and tongue seemingly paralyzed, and I was suffering intense

pain. The work was done so beautifully, and such a wonderful transformation took place, that I realized there had been a mighty struggle with error.

Thinking that some one may profit by this testimony, I send it for publication.—*Ida Wood, St. Paul, Minn.*

Seven years ago last November (1910) I was completely healed of acute lung trouble, neuralgia, and rheumatism, through the operation of Christian Science. I was also freed at the same time from the liquor and tobacco habits. For a number of years prior to my healing I had suffered attacks of lung trouble, often complicated with other ills. I had tried various material remedies, and had been treated by physicians of different schools of medicine, but all to no purpose. My last physician told me that the Chicago winters were too severe for me, and that I must seek a milder climate. In my extremity I turned to Christian Science, and was completely healed. Since then I have suffered no inconvenience from cold weather in Chicago, and do not think that in all that time I have lost one day from my business on this account. But what has always seemed to me to be the most wonderful part of my healing, was the entire recovery of the use of my right arm and shoulder. Forty-seven years ago, on the twenty-first of July, during a battle in front of Atlanta, Ga., I was shot through the right shoulder with a Minie ball. My shoulder was thrown out of joint, the bone between the shoulder and elbow was splintered as the ball passed through. For sixteen years after receiving this wound I suffered greatly from it. The loosened bones caused me much pain, and when the openings in the wound closed up it was necessary to have them reopened. During the sixteen years I had fourteen operations of this kind performed and seventeen pieces of bone removed.

The physicians who attended me were greatly puzzled over the case. Finally three army surgeons came to my house,

and after cutting and probing diagnosed the case as diseased bone,—I think they called it caries of the bone,—and told my wife that there was danger of poisoning and that the entire bone between the shoulder and elbow should be removed; but this my wife refused to have done. After sixteen years all of the splintered bone had worked out, and the different openings were healed over, but up to the time that I was healed in Christian Science of pneumonia, and other ills, I had to be assisted in dressing, had a flannel-lined chamois skin padding to cover my arm and shoulder in cold weather, and was in constant fear that if great care were not taken the wounds would break out again.

At the time I was healed of the ills spoken of, I had no thought of having Christian Science treatment for my crippled arm and shoulder, but from the time I was healed the pain said to be from broken bones entirely ceased, and I have had no pain whatever since. Besides this, strength gradually returned to my arm, the muscles became firm and strong, and after three years the entire arm resumed its normal condition. It has since been as strong as the other arm, so that I have been enabled to do any kind of manual labor required, and that, too, without unusual fatigue. Is it any wonder that I feel a deep sense of thankfulness to almighty God, and of gratitude to Mrs. Eddy for this wonderful truth that has made me free? I am indeed grateful.—*Oscar Ludwig, Capt. 20th Ill. Inf. Vols., Bristol, Pa.*

In grateful acknowledgment of many benefits received through Christian Science, I gladly give my testimony to the healing power of Truth.

Over twenty-seven years ago, my attention was called to Christian Science by the wonderful healing of a friend. Later, when in great need of physical help, after different methods of treatment failed, I turned to Christian Science and received the help sought.

Several years later I had a tumor form in my left breast, which grew in size very rapidly. It was examined by two physicians, and both recommended its removal by a surgical operation. I entered a hospital, and after the removal of the growth I was assured I would have no further trouble. In a little more than a year I had five growths, three in one breast and two in the other, and the physician who had treated and removed the first one, again treated these, but failed as before to check the growth. He finally recommended the removal of both breasts. I had treatment from a Christian Science practitioner, however, and the growths were entirely wiped out.

Not understanding Christian Science sufficiently to apply it to my needs and living, where there was no one at all interested, I turned to material remedies for the little needs. But when four years later a polypus growth of the womb appeared, and the same physician recommended its removal, I turned in my extremity, as before, to Christian Science and was healed. At the time of my last healing, I not only found the physical benefit, but was awakened to the need of knowing a God whose love and power was thus proven to me.

With my whole heart I thank God for these lessons that have brought Him into my life and home as nothing else could have done, and I feel very grateful for the life of Mary Baker Eddy, whose close walk with God made this possible.
—*Lillian L. Varrell, Portsmouth, N.H.*

The words from our text-book, the “unlabored motion of the divine energy in healing the sick” (Science and Health, p. 445), sent my thought back over the years that the divine energy has been brought to bear upon the health of my loved ones and myself. One case of healing stands out very clearly, because it was a most beautiful exposition of the fact that sickness is not the truth of being. A year ago last

summer I was called home to find my little son of six lying very still and white, apparently at death's door. A Christian Science practitioner soon followed me, and a change for the better was noted from the first treatment. To comply with the law regarding so-called contagious diseases, a physician was called to diagnose the case, but it was not until months later that I knew his diagnosis. I was not concerned about it, as I realized that healing for my child did not come from any mortal. Day by day under the practitioner's care the child improved. The normal action of practically every organ of his body had been impaired; but one by one these limitations disappeared before the declarations of Truth's power. One day he opened his eyes for an instant. A few days later he turned off his back on to his side. Then he sat up to take his food. And so the improvement went on, silently and beautifully, without human effort, the child responding to the truth as declared in Christian Science.

Within a month every condition was normal again. Some time after, at the physician's request, I spoke with him for a few moments at his office. He then told me that when he stood at the bedside of my little boy he only expected to be called back to the house to sign the death certificate, because he felt sure the child could not live until morning, and that he had never known such a serious case of tubercular spinal meningitis to be cured by *materia medica*. Many other proofs of what Christian Science can do have been vouchsafed me, in the spiritual realm as well as the physical. But as our revered Leader says, "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3), and I desire that my life may attest my sincerity—*Georgia T. Wheeler, Minneapolis, Minn.*

It gives us great joy to tell what Christian Science has done for us. Before we understood its teaching we seemed to have our full share of trouble and difficulty. We had a

very sickly child who had convulsions every ten or fifteen minutes for twenty-four hours at a time. We employed one doctor after another, until we had had seven of them. One of the best doctors in the city came to see our child, but he said he would not undertake to cure a disease that had never been known to be cured. He also said we could read of it in the Bible, but that there never was any cure for it. After the doctor left, I asked God to take my baby rather than have him suffer so; and after that I felt comforted. Then my husband told me of a famous doctor, and we had him treat our boy for five years; but he did not improve. The boy was then eight years old, and a few days later, when I was telling a friend how badly we felt about him, she asked me why we did not try Christian Science. So I took the child to a practitioner, who said, "Your child need not suffer, for God is All-in-all, and you must trust to Him." I took the boy home to see what his father thought, and to get his consent to have him treated in Christian Science. We then wrote for the practitioner to treat him, and he was cured in a week. This healing was over two years ago, and the child has been well ever since.

We had been brought up in a Christian way and were always praying for our child to get better, but our prayers did not seem to be answered until he was treated by Christian Science. We are deeply thankful for all that this truth has done for us. Words fail to express it, but they that love will understand.—*Mrs. George Etta, Ibapah, Utah.*

I am writing this in the hope that some poor sufferer may read it, take courage, and find health and happiness. For more than thirty-five years I was a sufferer from stomach trouble with all its attendant ills, but during all these years I had the care and advice of as good doctors as our country afforded. I remember when I was only twelve or fourteen years old I had to drink mineral waters, and from that time

on my condition grew worse and worse, until about seventeen years ago rheumatic gout set in. For three or four months I took the usual medicines given for such cases, but at the end of that time my stomach was in such a condition I could no longer take the strong medicines. It was then decided that I should try another remedy, and after doing so for six weeks I was able to walk without my crutches. For several years after this I would go each summer to these springs, but after a while they failed me. I also went to a sanitarium, where they gave me hot baths and bakes. At first they seemed to help me very much, but later on they too failed. All these years I was living on the strictest kind of a diet; still the attacks became more and more frequent and more and more severe, until, in July, 1907, I had a complete breakdown. Former methods were repeated, but without the desired results.

In the fall of 1907 I learned of a doctor, in a northern city, who was said to be a fine specialist on stomach troubles, gout, etc., so I went to see him. After making a very thorough examination he said that my condition was very bad, and to add to all my other troubles, he found that I had Bright's disease. When I got back home I was still suffering with nervous exhaustion, on crutches from the gout, suffering with my stomach, with the kidney trouble added. Soon after this I experimented with electricity. The treatment seemed to help me, but at the end of forty-five days the doctor said it would not do to continue this treatment; so it seemed as if there was nothing left but to wait for the end.

During the last week of May, 1908, I met with an old friend, who told me that I could be cured in Christian Science. He did not say very much, but seemed very sure about what he did say, and he gave me the address of a practitioner who lived in a city about two hundred miles from my home. I hardly know why I went—I had no faith in Christian Science; but I did go. When I reached the city where the practi-

tioner lived, on Thursday, May 28, I at once telephoned to her and was told to come up to see her the next morning. During the night I gave the matter a good deal of thought, and the next morning I told my wife I would not go to see the practitioner; that I could not afford to do it, as I had been raised in the church where I had held important offices for more than twenty years, and that it would not do for me to take up Christian Science. She had no faith in it, so she said we would go home that day. I said no, that we were there in the city, which was my old home, and would stay a few days, as I felt that it would be my last visit there. Sunday I seemed to get very much worse, and on Monday morning I said to my wife that I was going to see the Christian Science practitioner, as there was nothing she could do that would make my condition worse. So, after having been in the city from Thursday until Monday, I did go to see the lady. She gave me treatment, and told me I could go home any time I wanted to, as she could treat me at my home. At the time I went to see the practitioner I could eat hardly anything at all and was living almost entirely on liquids; but the next morning after I received the first treatment I ate a hearty breakfast and did not suffer from it. I left the city that day and came home, having obtained a copy of "Science and Health with Key to the Scriptures," and this I read and studied as best I could.

I am a traveling salesman, and one week from the day I had the first treatment, I took my samples and went to work, a well and happy man. And now, three years from that time, I can eat anything I wish, am in a healthful condition, and am able to work all the time. I am trying to show my gratitude to God by trying to lead a better life, and I thank God that He gave Mrs. Eddy the understanding needed to teach Christian Science to us. I have had some ailments since then, but I thank God that through Christian Science they have all been overcome; and I am trying to live each

day so that I may have a better understanding of God, and to have that same Mind "which was also in Christ Jesus."—*P. C. Pope, Greensboro, N. C.*

As it is considerably over two years since I was healed by Christian Science treatment of a so-called incurable type of heart disease, it occurred to me that a statement from me for publication might, in a small measure, help to pay the deep debt of gratitude I owe to this cause, as my experience would in this way reach, and perhaps influence, some others who may need Christian Science as much as I did.

At the time I took my first treatment, I was practically helpless on account of a serious and aggravated form of the disease above mentioned. I was almost constantly under medical treatment from the time I was stricken until I was healed in Christian Science, a period of about six years and a half. When I went to a Christian Science practitioner for treatment, I was like a drowning person that grasps at a straw. I had tried prominent doctors of both schools, and "hopelessly incurable" seemed to be the only verdict. They were all good, kind men, who did all they could for me, and I have always been grateful to them for their efforts.

While in this hopeless condition my attention was called to Christian Science by a friend who was not himself a Scientist, and I soon decided to try the treatment. I remember he stated that it could not harm me in any way. When I applied for help I felt utterly worn out, life seemed so dark and dreary and hopeless. To end it seemed cowardly, however, and so terrible; yet I often wished I had never been born. No words could ever tell how much I suffered. I had not walked any distance for so long that my legs seemed to have lost their former strength; yet under Christian Science treatment I was practically well in less than three weeks, and could walk for miles. I shall never forget how grand those walks seemed. In less than six weeks I accepted the position

that I had given up over six and a half years before on account of being stricken with this terrible disease.

I am thankful to God, and deeply grateful to Mrs. Eddy, not alone for the physical healing, but more especially for being able to realize so much better now than formerly the power of the Master's teaching, and to understand, at least in some measure, what he meant when he said, "Heaven and earth shall pass away, but my words shall not pass away."

I know of a great many physical healings through Christian Science, and have witnessed one, a case of kidney disease, which was almost as remarkable, though perhaps not quite so well defined, as was my own. The physical healing in Christian Science is only a proof of Truth's power, the "signs following." The healing of sin and the many impurities of mortals, and the spiritual uplift and cleansing that it is bringing to the world, are the great blessings by which we may know that this Science is "not of men," and that "the gates of hell" cannot prevail against it.—*Joe G. Petmecky, Tonopah, Nev.*

It is with sincere gratitude for the many blessings which Christian Science has brought to me that I give my testimony. About thirteen years ago I was attacked with spinal meningitis, from which I did not fully recover. Two years later I was again seized with a similar attack. I was unconscious for seven days, and when I became conscious again my sight was gone. This happened in December, 1899. During those ten years of total blindness I hardly knew what it was to have a well day. At times I would suffer terribly with my spine and head. Eight years after the first attack I was again taken sick with spinal trouble, which left me unable to walk or talk, and my limbs were paralyzed from my waist down. The doctors told me they could not do anything for me and that I would have to spend the remainder of my days in that condition. At this time I was only able

to move about in a wheel-chair, much discouraged and with but little to live for. It was then that I realized that "man's extremity is God's opportunity." Having exhausted all known material means, and being in a hopeless state, Christian Science was brought to me, and after taking treatment for eight months my speech suddenly returned. Six weeks later I arose from my chair and walked. I continued to improve rapidly from then on. After another year's treatment I awoke one morning in January, 1910, to find my sight fully restored. My eyes are strong and my health is perfect since I was healed.

While I am deeply grateful for the physical healing, my gratitude for the mental and spiritual regeneration is beyond expression. For all these blessings I am truly thankful to God, and grateful to our beloved Leader, Mrs. Eddy, for all that has helped me to the truth.—*Amelia E. Gerbig, Chicago, Ill.*

About the middle of June, 1911, I discovered that I had a left inguinal hernia, and although it daily grew larger, I did not give it much thought till about a week later, when one day it caused me considerable pain and annoyance, and I realized that it must receive attention. I asked a Christian Science practitioner for help, and after four absent treatments had been given me, the manifestation entirely disappeared, the usual tests showing normal strength to have been regained.

Fifteen years ago I had a similar difficulty on the right side. I consulted a surgeon, who told me that the "radical cure" (an operation) was the only satisfactory treatment. I demurred at this, however, and was recommended to a recognized expert in surgical appliances who might give me temporary relief. The expert promised that if I would follow his directions he would cure me; and I did so with the result that I had a week of torture, a month of acute discomfort, and six other months of continual annoyance. At the end

of that time I was pronounced cured, and the surgeon had to admit it, although he expressed doubts as to the permanence of the cure. A year later I entered the employ of this surgical appliance expert, and was with him for several years, during which time I became familiar with hernia in all its forms and with the opinion of the medical profession concerning it, having called on over three thousand doctors in his interest. I have recited the above to show that, when I say that on a Wednesday night I had a well-developed case of hernia and on the following Monday I was unable to find a trace of it, or even of weakness, my experience makes me competent to speak as to both diagnosis and cure.

The foregoing is merely one and possibly the least important reason for my gratitude to Christian Science. It has also relieved me from the tobacco and drinking habits, removing all desire in both instances before I gave up the practices. With tobacco, particularly, I used to wonder why I could no longer find a cigar that tasted good, until I discovered that the appetite for tobacco had been destroyed, and my freedom from that habit was immediate. While I have enjoyed many proofs of the healing power of Truth and of its ever-presence, that for which I am most deeply grateful is the change I recognize in myself—in my character, my ambitions, and what I now regard as essentials. These changes may possibly not be perceptible to others, but they loom large on my mental horizon and there is no dodging the issue, namely, that the study of Christian Science, as taught by our Leader, Mrs. Eddy, has wrought them.

Daily I have cause to rejoice in Christian Science, to thank God for this manifestation of His love, also to be deeply grateful to Mrs. Eddy for her unselfish devotion to the uplifting of mankind.—*Benj. F. Chandler, Savannah, Ga.*

It is with a heart full of gratitude that I give this testimony, hoping it may be of benefit to some one seeking the

truth. Six years ago, while living in Memphis, Tenn., I was suffering from a severe cold and cough, so I placed myself under the care of an eminent physician. After treating me for two or three months with no apparent success, he decided upon examination that tubercular disease existed. A further test was then made by the city chemist, whose diagnosis agreed with that of the other physician, and was so reported to my husband. Our physician immediately ordered me to Denver, so we went there at once.

On arrival we went to a lung specialist, who stated that the right lung was affected and that it would take a year to cure me, if I should live up to a strict diet and never be out in the rain or catch cold in any way. For the first two or three months I seemed to fail, but after that I gained in weight and felt much better, until one afternoon while out walking I was caught in a severe snowstorm, and before reaching home was thoroughly drenched. Having been told so often what to expect if this should happen, I immediately began to fear the consequences. My throat commenced to trouble me a great deal, and I did not get relief from the material means employed.

At this time my sister, who was visiting me, persuaded me to go to the lung specialist to see whether or not my condition was serious. When I walked into the office my first act was always to get weighed, but that afternoon the doctor insisted that I keep off the scales, as I was in no condition to know my weight. Disregarding his advice, however, I got on the scales, and the information thus gained was very discouraging. After examination he told me I was in a serious condition, that both lungs were badly affected, and that as I had lost my voice completely at times, my throat must be affected, so I must go to a throat specialist at once. Upon visiting the throat specialist he pronounced my difficulty a most serious tubercular one, and told my husband that he was throwing away money in trying to have me cured,

—that it was his duty to send me home to die among relatives and friends.

At this time Christian Science was mentioned to me, and after buying a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we attended several Wednesday evening meetings and one lecture. As I was apparently growing worse, however, and had not decided to try Christian Science, I continued treatment by lung and throat specialists in Denver for two years.

In June, 1908, we went to Salt Lake City, and I sent my little boy to his grandparents in Indiana, as I was not able to look after him. After being in Salt Lake City a month, I placed myself under the care of two physicians, who told me that I could spend only the summer months there and must go back to Denver for the winter. I became completely discouraged and gave up, telling my husband I never intended to get out of bed again. He then said, "Well, here's where I start for a Christian Science practitioner, if that is the way you feel." The next morning he called a practitioner over the telephone, and it was arranged that I should go to her that afternoon. My husband accompanied me to her home, as I could not go alone. We had to walk only two blocks to the car, but I was compelled to rest several times.

After having a talk with the practitioner I arranged for treatment. I improved very slowly for about a week; then I began to gain in weight, to eat heartily, and to sleep well. After four weeks I had only an occasional treatment, not more than five in all, and was completely healed and have continued in excellent health. We went to Indiana for our little boy, then to Memphis, where we spent several months, and from there to Dallas, Tex., for several months. I gained steadily in weight and enjoyed excellent health, although the specialists and physicians under whose care I had been would not consent to my visiting these places for even a week. It has now been three years since my healing was

complete, and I am quite well all the time. For all these blessings, and many others that have come to our home, I am grateful to God; also thankful that Mrs. Eddy was pure enough, and walked closely enough in the dear Master's footsteps, to be able to give this wonderful truth to the world.—*Mrs. Willie J. Collier York, Anderson, Ind.*

I wish to corroborate in every detail the foregoing testimony, and to add that it was my opinion at the time Christian Science treatment was taken up for my wife that she would not live a week. Her condition was indeed pitiful, and only those who have closely watched cases of this sort can appreciate just what the conditions were.

While accompanying my wife to the practitioner's house, for she was unable to go alone, I received one treatment for the tobacco habit. The healing was instantaneous. I had gone to the house smoking, and when I left there to go home I found the desire for tobacco had left me. I had been a user of the weed since a very young boy (twenty years) and had tried several times to give it up. The desire to use it has never returned in the slightest degree, and this was over three years ago.

We are indeed grateful for the many blessings we have received through Christian Science.—*Roy H. York, Anderson, Ind.*

In the early part of 1907 I was taken very ill, the physician calling the disease rheumatism. The pain was intense in my right leg, and I suffered agony for about four months, when the hip showed signs of inflammation, which resulted in an operation after a consultation of doctors. Each day after the operation I had to undergo what they called irrigation of the hip with extreme suffering, for the first operation meant an incision deep into the hip. In three months I went through four operations, and after suffering intensely

for nine months, I even prayed for death as a release. I had been taken from one hospital to another and had the opinion of four different doctors. The one we had from the first took my husband aside and told him that there was no possible help for me, as I had tuberculosis of the hip, in fact of the whole system, and could not live longer than two days at the most.

For six weeks I had not moved off my back without help, and had been kept under an opiate all that time. My husband was beside himself with grief, as we have three children; and he had started to make the final arrangements, when a friend asked him why we did not try Christian Science. We knew nothing about it, having both been brought up in another faith, but when he mentioned it to me I consented, making the statement that while I did not think there was any help for me, I would try it to please him.

A practitioner was found and I was taken home from the hospital the following day under her care. That was the last day of October, 1907, and the doctor said I would die on the way home. I then weighed about forty pounds and my husband would hold me on his hands like a baby when the nurse dressed my wounds, of which I had a number. Gangrene had set in, and as the back of my head was covered with a bed sore, my head had to be shaved. I came home in this condition. I could not raise either my head or my hands, and could not speak above a whisper.

In spite of all this, I was restored and sat at the table for Christmas dinner with my husband and children, every wound and sore entirely healed! I will also state that a cord had been cut in the leg, at the last operation, which caused me to be somewhat lame, but the lameness can scarcely be noticed now, and I can walk as much as I ever did. I do all my own housework and sewing, and I am so happy!

I cannot put into words my thankfulness to God for Christian Science, the revelation of Truth, Life, and Love

brought to us by our beloved Leader, Mrs. Eddy.—*Nellie M. Mosso, Spokane, Wash.*

I have hesitated to give my testimony for the reason, which no doubt many others have, of my inability to express in words the countless blessings that have come to me and mine within the past seven years, through the ministry and knowledge of Christian Science.

A recent victory of spiritual law over material belief, made manifest in one of my children, has brought me to a place where I feel it a duty to God and to mankind to testify publicly. My boy (now thirteen years of age) was looked upon as a delicate child from birth. The first two years it was a continuous struggle for life, and when he was about five years old his left leg and foot began to change in shape. The leg was taking on quite a curved appearance and was diminishing in size as well as becoming shorter.

This condition continued till the heel was raised almost four inches from the level, throwing the weight on the toes and outer edge of the ball of the foot. Added to these, the ankle joint had become stiff and the ankle bone protruded abnormally on one side of the foot. These conditions gave a very deformed appearance to the child, and it was quite a cross to him, bringing as it did an over amount of attention and depriving him of many pleasures and sports so dear to the hearts of boys. Massage and electricity in their turn were each given a fair trial, without any benefit. Friends suggested an operation, but I shrank from it.

About this time I became interested in Christian Science, and as the wonderful truth unfolded I realized that here was help for my boy, and by degrees all faith in material remedies disappeared. For some time I endeavored to do the healing work myself, feeling that it was my work, but my limited understanding, together with the human sense of pity and fear, prevented the best results.

A change of location took us to Ann Arbor, Mich., and in a part of my house lived a specialist of national reputation who was at that time connected with the University of Michigan. This physician, who by the way was very fair toward Christian Science, remarked to a mutual friend, concerning my boy's condition, that while he was willing to give Christian Science its just dues, he thought it was carrying it too far ever to expect to reach this particular case, adding that there was but one thing to be done, namely, an operation. This message carried no assurance of a cure, however; indeed this was regarded as a physical impossibility.

This opinion did not move me one whit; on the contrary, I clung even more steadfastly to the truth that there is but one physician and but one law to operate,—that of the divine Mind. At that time the child was having Christian Science treatment, and that the demonstration was not made was no fault of the Principle or of the practitioner, who was most faithful and active, but lay in my own limited and disturbed consciousness.

Another change of location followed soon, and with it came a change of consciousness to me—a breaking away, or rather leaving behind a burden of false beliefs which had held me in bondage. Over two years ago the boy's case was again given to a practitioner, whose loving devotion to the cause of Truth and to the child's welfare is responsible in large measure for the complete demonstration. In a month's time it was noticed that he was walking better. Then gradually the leg began to straighten and fill out, the heel began to drop to its natural position, the ankle joint began to be active, and the ankle bone was restored to its natural position. This operation was not rapid, but it was sure and it was painless. At the same time an obstruction of speech, which had been not only distressing to the child but to on-lookers as well (besides being an interference in his school work) was overcome. In short, his whole physical condition

is changed,—he is now a strong, well-shaped, active, normal boy.

When I think of what was, these words invariably come before me, "What hath God wrought!" "Who is so great a God as our God?" I cannot enumerate the blessings that have come to me and mine through Christian Science in my seven years' experience, for they seem more in number than the sands of the sea. Christian Science came to me at a time when I was in great mental distress. Physical ills were present, too, yet the condition of worry was seemingly so much greater as to make the physical of secondary importance; but Christian Science has made the world a new place for me. There is joy unspeakable in the consciousness that at all times, under all circumstances and conditions, and in all places, this wonderful Christ, Truth, is available.

I desire to take this opportunity to acknowledge with deep gratitude the loving help I have received from loyal Scientists in different parts of the country where I have been located. My hope is to be able to help others as I have been helped.—*Mrs. Lulu Yingling Geddes, Detroit, Mich.*

In Isaiah we read: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." That this is a demonstrable fact I have had overwhelming proof. Sixteen years ago, my second son, then about twelve years old, was examined by an eminent brain specialist in London, England, who pronounced him to be mentally deficient, owing to a supposedly hereditary form of disease, which he diagnosed as suppressed epilepsy. As he held out no hope of cure, the boy was placed in an asylum for the feeble-minded, and for eleven years, although he developed physically, there was little change in his mental condition. He could read and write a little, but did not express himself very coherently.

Five years ago I came into Christian Science, and after

seeking and finding help for myself, began to work for my boy, he being then twenty-three years of age. I had very little understanding, but my own experience convinced me that this wonderful truth would heal him if I persevered. I knew that God could not create a weak mind, since He is infinite intelligence, and I endeavored to hold this spiritual fact constantly in thought. There was little change for two years, and I often had to meet the suggestion that such a case needed present treatment. I was in America, while my son was in England, and it also seemed more difficult owing to his surroundings, there being nearly five hundred patients in the institution where he was; but Mrs. Eddy tells us that "the transfer of the thoughts of one erring mind to another, Science renders impossible" (Science and Health, p. 211). I had not been working on this thought long, before my son was removed to a seaside home in connection with the asylum and kept there permanently. This was done by the authorities without any request. The third year my son's letters showed marked improvement, and I sent him a copy of our text-book, Science and Health, telling him to read a little each day. This he did, and after a few months he was able to begin to study the Lesson-Sermons. Little by little he took greater interest in them, and he then began to improve rapidly.

Step by step he won his freedom, gaining permission to go out and about the small town where the home was situated, and finally enrolled himself as a member of the movement known as General Baden-Powell's Boy Scouts. Very soon he was appointed assistant scout master, taught himself signaling, and became instructor to his corps. At this point the way opened out for me to visit England, and I was enabled to spend some weeks with him. I found him not only normal, but keenly observant, anxious to make up for his lack of education, and full of ambition to take his place in the world. He is now self-supporting, and has gone to Natal,

South Africa. I cannot close this testimony without expressing my deep gratitude for the great work done by Mrs. Eddy, in giving to the world this practical Christianity. Without it I should still be struggling with a hopeless sense of bondage to material conditions which for so many years appeared to be insurmountable. Now I have the happiness of seeing my sons united with me in the study of that truth which makes us free indeed.—*Mrs. Ina Goldsmith, New York, N. Y.*

From a child I had weak lungs. I would take cold easily and had to have special care. My lungs grew weaker as I grew older until in the year 1898 the doctor said nothing more could be done for me as I was in the last stages of consumption. He gave me three months to live. It was necessary for me to settle my business affairs, but I was feeling so badly when the lawyer came to make my will that he had to leave it unfinished, as I was unable to talk.

The next day while sitting in a chair at the front window, Mrs. Eddy passed in her carriage. The thought instantly came to me, Why not try Christian Science? The doctors can't help me and Christian Science cannot hurt me. With this thought strength came to me. I put on my wraps and walked out, no one knowing, and went to the Christian Science hall. After asking the practitioner if Christian Science could cure consumption, I had my first Christian Science treatment. Then I realized that God could and would heal me. After this treatment my throat was better and I could speak aloud. I slept that night, the first night for years without coughing, or taking any medicine or alcohol bath; and had no night sweat. I cut the stitches of the padded lung protector that night and took it off and never put it on again, as I realized that God was my protector.

The cough never troubled me after from that day to this. I had been forbidden to eat solid food on account of valvular

heart trouble, but the first night after turning to Christian Science I ate meat and other solid food for the first time in months and had no bad effects from it. At that time I weighed eighty-two pounds and now weigh one hundred and forty pounds. I was really healed in the one treatment, though I continued treatment for awhile with a steady gain in strength and flesh.—*Anna G. Hosking, Concord, N. H.*

For fourteen years I was a sufferer from a very objectionable disease of the blood. I also suffered from neurasthenia, catarrh of the bowels, for which I underwent an operation, but without experiencing permanent relief; from catarrh of the head from childhood, extreme nervousness and loss of memory, the latter being a great handicap to me in my business, a valuable adjunct of which is the ability to remember the names of my patrons and greet them when they enter my shop. For many years I had sought relief from my difficulties and had had the professional advice of some of the most noted members of the medical profession in America.

For the six months prior to July, 1910, I was unable to attend to my business at all. On July 5 of that year, acting upon the advice of a friend, I called upon a Christian Science practitioner and asked for help. From that day and hour, I have never lost a day from my business on account of illness. My memory has not only been restored to me, but is keener than ever before, and my business ability is very much enhanced. I do not say that I was immediately healed of all the difficulties that burdened me, but they left me one after another until I am today entirely free.

Through the study of the Bible in connection with the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, I have not only been made free physically but I am each day becoming a better

man,—more honest, more loving, more unselfish. By putting into practise what I read, I am able to work out my own problems and to help others work out theirs, including members of my family when they call for assistance. From the very first day that I became interested in Christian Science, my wife, noticing the change in my condition, has relied entirely upon Christian Science for healing.

I feel that the only way in which I can show my gratitude to Mrs. Eddy for the blessings that have come to me through her wonderful discovery and unceasing labors for mankind is to study well the letter of Christian Science and imbibe its spirit, letting my light of understanding so shine that others will see it and of themselves desire to glorify God by learning and living this blessed Truth.—*A. Warendorff, New York, N. Y.*

With a heart full of gratitude, I desire to bear testimony to the healing efficacy of Christian Science. In September, 1907, I became quite ill, and during my sickness I was under the care of four good physicians, but they gave me no encouragement that I would ever get well. The last one advised me to leave my home at Mechanicsburg, O., and go to my mother's home, near Dayton, O., where she could care for me, remarking, "I can see that you are failing from day to day." The physicians stated that I had a growth just below the liver, besides an affection of the liver. I also had female trouble in its worst form, spinal disease, a bad eruption over a portion of the body, bowel trouble, etc. I had suffered extremely for six years, and before beginning Christian Science treatment I was taking medicine every fifteen minutes, and for six months lived on a milk diet. I also had a severe affection of the eyes, which prevented me from reading or writing for six weeks—this latter ailment was healed in three treatments in Christian Science.

I had treatment in Christian Science six weeks before I could see any perceptible change for the better, except with the eyes. I seemed, if anything, to grow weaker, scarcely able to turn in bed, and I was greatly reduced in weight. In due time I began to improve, could eat without suffering, gained rapidly in strength and flesh, and I am now well and have been enjoying good health for some time. I am glad to say that Christian Science healed me. Recently I met a gentleman who had not seen me since my recovery, and he failed to recognize me. When informed of my name he remarked, "I thought you were dead long ago!" Another friend remarked, "I never expected to see you again alive." Thanks to God, also to Mrs. Eddy, Christian Science has lifted me almost from the grave, and restored me to my family, well and strong and able to care for them. It not only has healed me, but it has given me a better understanding of the Bible; it has increased my faith in God, and awakened a greater desire to walk in the footsteps of Christ Jesus.—*Mrs. Bessie McConnehea, Mechanicsburg, O.*

For about two years I was treated by *materia medica* for a disease which was diagnosed by a physician of this city as tuberculosis of the ankle. My limb was placed in a plaster paris case, and I was compelled to go on crutches. Instead of being healed I gradually grew worse, when Christian Science treatment was recommended to me by a friend. It was taken up at once and continued for some months, which resulted in a complete and perfect healing. This was in 1904, and I have continued well and in good health ever since.—(*Miss*) *Kate Anderson, Topeka, Kansas.*

It is now over five years that I have depended on Christian Science to meet every need which has come to me, and with a grateful heart I give this testimony, with the hope that it will bring help to some one, even as the testimonies

in our periodicals have done for me and mine. My little daughter was operated upon for so-called infantile paralysis, after which she wore a brace for over a year. At the end of that time the limb was half the size of the other. Then a specially constructed shoe was worn nearly another year, but with no good result. Electricity was next suggested, but after consulting authorities in New York city, I learned that they could not promise any cure. They, however, continued the experiments without success.

Christian Science was next brought to my notice, and I cannot tell the eagerness with which I grasped this truth, when I was told that God could heal my dear one. Thank God, the burden was lifted at once, when a chronic bowel trouble, which was in evidence from birth, was overcome. I then felt sure that God does heal, and through divine power, my child is now a well, happy girl of ten years, with both limbs perfectly developed.

My heart goes out with deepest gratitude for all that we have received through Christian Science. When the remark is passed, "What a healthy looking child she is!" I answer, "Yes, she is a living testimony to the healing power of Truth." About two years ago we had a beautiful case of instantaneous healing when my child was thrown down by a runaway horse attached to a carriage, and was brought to me unconscious. An hour later, she was out walking with the practitioner who had treated her! This certainly was a revelation to us, and it recalls the words of the 91st Psalm respecting the ever-presence of divine Love, as taught in Christian Science. I could enumerate other instances of healing which have been brought to us through the understanding of Truth.

For all that I have received in Christian Science,—the spiritual, physical, and financial blessings,—there are no words that can express my gratitude. I pray that my life may prove me worthy of the name Christian Scientist, a

faithful witness to the truth which our dear Leader, Mrs. Eddy, has again brought to this age through her works.—*Mrs. Mildred Hirsch, Mountain Lakes, N. J.*

In thinking over the events of the past three years, I find that we have indeed “freely received,” and out of my bounteous cup of blessings I would now “freely give” this testimony of the healing of our little girl, Dorothy, of a serious kidney trouble. After doctoring her for many months, our physician candidly told us that he could do no more. He said there was no known cure for the disease, and that he could give no hope of recovery. When questioned as to how long she might linger, he tersely replied, “Maybe ten minutes, possibly a week. When she goes it will be quick.” In such an hour, struggling with my sorrow, beginning to think there was nothing left to strive for, Truth softly whispered, “Try Christian Science.” I was acquainted with a few Scientists, but knew nothing whatever of their teachings; in fact, I had never wanted to know, as I had been taught that it was the work of evil. Upon proposing the treatment to my wife, to my amazement she readily consented. A practitioner was sent for, and after the first treatment absolutely all trace of the kidney trouble ceased; the heart regained its normal condition, and in a very short time the child was entirely healed. Today she is as strong and healthy a child of five and a half years as one could wish to see.

Our three children have also been healed of many minor diseases. My wife has been healed of bowel trouble, and I have experienced the healing of chronic throat trouble. Christian Science has been my sole help in two severe accidents; in fact, it is our only remedy for all our ills, and we find that the more this remedy is applied the better the results we attain. It has also helped us financially beyond our greatest expectations, and it is steadily healing me of a

hasty, criticizing temperament, while words fail to express the spiritual uplift it has brought. It has solved many seemingly unsolvable problems. Our hearts are full of gratitude to God, and to our dear Leader, Mrs. Eddy. Our constant endeavor is so to live as to reflect more and more of divine Truth.—*Theodore A. Chelson, Los Angeles, Cal.*

From invalidism pronounced hopeless by physicians of two schools, and when doomed by them to drag out a miserable existence if I lived at all, Christian Science raised me to health and strength in a few days. In gratitude for my healing and that others may profit by it, I wish to tell the facts.

In September, 1909, after a severe illness, I underwent an operation for intestinal adhesions, said to have been the result of surgical operations at an earlier period. After this operation I suffered keenly for five months and was confined to my bed most of the time. All food distressed me, and at last opiates were prescribed to relieve the pain. I changed from one form of medical treatment to another, and though buoyed up by hope so that I at first seemed to improve slightly, I soon sank back into a state of hopelessness.

Christian Science had been brought to my attention, but I hesitated to try it; at last, however, utterly discouraged, I decided to do so. A practitioner was called who told me something of its teachings and of Truth's healing power. The next day I ate hearty food without distress; the second day I was up and about the house; the third day I went up and down stairs without giving a thought to it, though for months before I had had to be carried whenever I went from one floor to another, and the fourth day I walked more than a mile and experienced no ill effects. Six days from my first treatment my healing was complete. I did not know until after my healing that my relatives had been

told by my physicians that I could never again be well; that if I lived, which was doubtful, I would be a hopeless invalid.

I once said I was afraid to take up Christian Science lest it should prove to be a mere fad, and I should be tempted to use it for my little boy and find, too late, that it was a failure. I had read distorted stories of such cases. On the contrary, however, it has proved its power many times as a safeguard to the child, in cases of croup, chickenpox, fever, and measles. An attack of the last was overcome within an hour, not long after my own healing, by the realization that a child of God could have nothing that God did not send.

I could not be without the understanding of God as divine Principle in the solution of my daily problems. My desire is expressed in the words of Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Mrs. Ethel L. Stocker, Springfield, Mass.*

Three and a half years ago a baby was born to me with a foot turned so that he would never be able to walk. The doctor asked me to put braces on him, but I did not like to do that; yet I knew something must be done if I wanted my boy to walk. Later, on hearing of Christian Science, I went to a faithful practitioner, and with one treatment the child not only stood but walked. He was then fifteen months old, and ever since he has been perfectly straight. People who do not know that he was crippled, would never think of it. This great truth not only cured my baby, but it has healed me of a stomach trouble that doctors pronounced incurable, and has helped me to the righteous way of living. I am glad to say that my healing has proved permanent, more

than three years having passed since it occurred. My oldest boy had been a sufferer from malaria, but since he has learned of Christian Science and attends Sunday school, he has not had a sick day.

This teaching has indeed brought health, peace, and happiness to our home, and for the understanding of Truth which I have gained, words fail to express my thankfulness to God and my gratitude to our dear Leader.—*Mrs. M. Frick, St. Louis, Mo.*

As a child I was never called strong, and I had many sicknesses when a girl. After my second child was born it was discovered that I had spinal trouble, caused by being thrown from a carriage when a child. Some years later I commenced to suffer severely all over, and my ankles began to stiffen. A doctor who was called in, said it was rheumatism; that the joints were drying, and that I had let it go too long to get help. I was then attended by another physician for about six weeks, he claiming the bladder was the cause of my trouble.

After a time I was treated by still another doctor who did everything possible for my relief, consulting eminent physicians in Boston and New York hospitals. For six months I could not step into a carriage or car, and walked but little. I thought it would be better to die than live to be helpless, which was the prospect, and my physician finally refused to come to me, saying he could do nothing to relieve the suffering and could not bear to witness it.

At this point I was advised to try Christian Science. I was so desperate that immediately I turned to it. At the end of the first week I was greatly improved, at the end of the second week I went shopping, and in three weeks stopped regular treatment. Now I never fear rheumatism, and go out in all kinds of weather. I have been able, when necessary, to do work for seven in the family. Myself and family firmly

believe in Christian Science and love Mrs. Mary Baker Eddy, its Discoverer and Founder.—*Mrs. Cora Mead Cheney, Concord, N. H.*

During the six or seven years prior to February, 1909, I had been rigidly dieting myself, trying to overcome a chronic intestinal trouble. One physician had said I was suffering from appendicitis, another that it was a diseased liver, and still another that there was a partial obstruction. It finally resulted in an acute attack of gall-stones, which lasted from Sunday until Thursday. During this time I was unable to take food, had high fever, and was compelled to remain under the influence of an opiate, to allay the paroxysms of pain. The nausea from which I suffered caused a great loss of flesh, and I was all but prostrated.

Two of the most eminent physicians in this city attended me, one of them being my regular family physician and the other called in consultation. Both physicians concurred in the advice that an operation was necessary to give me permanent relief. My sister in Los Angeles had been telegraphed for, and was expected to arrive the next day. The physicians were so positive in their statements as to the necessity for the operation, and were so gentle in their bearing and so reassuring as to the outcome of the operation, that I agreed to submit to it as soon as my sister came, though I had entertained a fear for years that my life would be forfeited if I ever had to submit to the surgeon's knife. The physicians left a supply of the opiate for me to take until my sister's arrival, saying that this was all that could be done until the gall-stones were removed by the proposed operation.

Just as the physicians left my home, a good friend, who had not learned of my illness, telephoned to my wife an invitation to attend a social function at her home, and upon learning of my illness and the proposed operation, protested against it, and asked that she be permitted to send a Chris-

tian Science practitioner to give me treatment. I had never read anything of Christian Science and knew virtually nothing of it up to this time, but my extremity was such that I was ready to try anything which promised to save me from the operating-table, and so I consented to take treatment.

A practitioner came in a few minutes, and told me of God's love and His infinite goodness, and assured me that I could be healed without an operation and without medicine. I agreed to give up medicine while being treated, and I might add that I have needed none since that time. Very soon I fell into a peaceful sleep, the first real rest I had enjoyed since becoming ill. After sleeping an hour or so I awoke, perfectly refreshed and hungry, I ate heartily and during the afternoon I dressed and walked two blocks to a barber shop, and after being shaved walked back home.

Ever since that time I have been a healthy and happy man. Not only did the gall-stones disappear, but other ailments have been cured, defective hearing has been helped, and failing sight has been restored by reading that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. While I am deeply grateful for the physical blessings bestowed upon me, I am yet more grateful to God and to our revered Leader for the spiritual blessings I have received from reading Science and Health, for the better understanding it has given me of the Bible, and for the desire it has given me to know and demonstrate the truth.—*William Merritt Pardue, San Antonio, Texas.*

It is with deepest gratitude that I send this testimony, with the hope that it may be of help to some one. About five years ago I was operated on for an internal malignant growth, and the doctor told me that it would not return. It relieved me to have him tell me this, but I suffered on for nine months more, and the wound did not heal, as the growth was giving me more trouble. The doctor told my children that

there was no hope for me, that I was a hopeless invalid. A kind Christian Scientist then called to see me and said, "Why not try Christian Science?" She told me she had been healed of a malignant growth when she was left alone in the world with five little children to care for, and her doctor had told her there was no hope. She was advised to try Christian Science, and she did, with the result that she was permanently healed, and her children are now grown to manhood and womanhood. This set me thinking; still, I did not try Christian Science, but put it off with doubts, as I had always heard it scoffed at. I was raised in a Christian church and all my people were much opposed to Christian Science; but the more I thought about it the more I wanted to try it.

At last a Jewish woman, who had been healed of a malignant growth such as I had, came and wanted me to go to the practitioner who had treated her, so I went. To my joy I was healed in one treatment. Is not this beautiful? I had paid out nearly all I had of this world's goods for doctors, hospitals, nurses, and drug bills, but after my healing I was given work and have been able to do it ever since. It has been very hard work, too, such as cooking in hotels, etc., yet I have never had a return of the disease. I have never enjoyed life as I do now.

My heart is brimming over with joy that I have learned of this great truth, and I thank God for His wonderful love in giving to the world Mrs. Eddy to show us the way out of sickness into health, out of poverty into wealth. I am thankful that I have been the means of helping others who were under the bondage of illness as I was. I am so glad to know that God is not the author of sickness, but of health, and that He frees us from fear of all kinds, for in fear there is torment.

The Bible is a new book to me since coming into Christian Science. I always tried hard to be a good Christian, but

now I have given up trying and am resting in Love and Truth. I am very much alone out here, in this wonderful teaching, but "if God be for us, who can be against us?" He is an ever-present help in time of trouble.—*Mrs. James McKeown, Cadogan, Alberta, Canada.*

I wish to add my testimony to that of Mrs. McKeown. I was healed five years ago of the same trouble, internal malignant growth, after three days' treatment in Christian Science. I had undergone two operations at the local hospital with no beneficial result, and was told that my constitution would not stand a third operation. It was at this time that I heard of Christian Science, and I was healed as stated above.

I am the Jewish woman of whom Mrs. McKeown speaks in her testimony.—*Leah Pullmer, Winnipeg, Manitoba, Canada.*

I can truthfully say that I have been helped more than I can tell through Christian Science. The doctor said I had a malignant growth. I had medical attendance for three months, getting no better, and was finally told I would have to submit to another operation. Instead, I had Christian Science treatment, and was perfectly healed.

It has been almost five years since that time, and my healing has been permanent. We have attended Christian Science services ever since, and are members of the society at Jerome. We are truly grateful for all the benefits we have received through Christian Science.—*Mrs. Sarah Atwood, Jerome, Idaho.*

It is with the deepest thankfulness to God for Christian Science that I give the following testimony of mental surgery: Two years ago my son was engaged in a game of basket-ball at the gymnasium of the University of Chicago. During the game, when jumping after the ball, he fell, incurring a badly

fractured ankle-bone. The surgeon, who was always at hand in case of emergency, was called. The boy declared himself a Christian Scientist and asked to be sent home. The surgeon smiled and said it was too serious a case for Christian Science. He was allowed to bandage the ankle, and then he sent my son home in a carriage with a message to me, saying that the ankle-bone was badly fractured and he advised the X-ray, in order to have it set properly. He also said that the boy must not put his foot to the ground under any consideration; if he did, the consequences would prove dangerous.

When I saw my son being carried into the house, my fear was very great, but the comforting thought came to me that "divine Love always has met and always will meet every human need" (Science and Health, p. 494), and I also realized that only radical reliance on Truth would heal a broken bone. We then sent for a Christian Science practitioner. Upon arrival she inquired of the boy's father if he was willing to have Christian Science treatment, and when he gave his consent, we were all grateful, for at that time he was not much interested in Science. Treatment began at once. In three days my son was able to hobble around the house with the use of a cane, without touching his foot to the ground; in ten days he put on his shoe, and walked with the aid of a cane to the practitioner's home, one block away. In two weeks he returned to school with scarcely any trace of a broken ankle. In three weeks he walked from school with his companions, a distance of three miles at least. Mrs. Eddy says, "Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last acknowledged" (Science and Health, p. 402).

I was indeed grateful for this satisfying demonstration; it proved to me that Truth does heal and bless mankind. Christian Science has met our many needs for five years.—*Grace Ellwood, Chicago, Ill.*

A few years ago we came to Christian Science for the healing of our child. We had been told, and believed, that the case was hopeless and incurable. The boy was then three years of age, and he had not made any progress from the time he was a baby a few months old. He could not stand alone, was fed with a spoon, could not eat solid food or take much liquid. Toys did not interest or amuse him. He could not hold anything in his hands, but dropped everything immediately and cried; and there were times when he absolutely refused to take food. He had curvature of the spine, and he could not stand or walk or talk, and the bowels had never acted naturally.

The doctor said the child should have training in an institution, where he could be taught to be clean, that was all. He would never walk or go to school, never be able to earn his own living. We had consulted a brain specialist, and also one of the leading physicians and surgeons in Manchester, and the opinion of both was that he had never been a normal child and never would be. Both admitted they could not account for cases like this and could not do anything at all for us. We had to resign ourselves to the inevitable, thinking it must be God's will and that this was our cross.

Christian Science treatment was commenced in August, 1910, and since then all those discordant conditions have vanished, and the child is a new creature. He is a very affectionate little chap, with bright, intelligent eyes. Even the skull has developed and raised, and the spine is no longer curved, but perfectly straight. It is a great joy to us to hear him talk, and his speech is daily becoming clearer. He is now able to play out-of-doors with other children. He continues to progress splendidly, and has been attending Sunday school almost twelve months. A month ago he started day school, and this is a great pleasure to him. It was reported to me, at the end of three weeks, what good

progress he was making there. One golden text which he learned for Sunday school is very fitting,—“Stand still, and consider the wondrous works of God.” Truly the power of God has been manifested to us!

We have received so much help from the testimonies in the *Christian Science Sentinel* that we desire to send this message out into the world to help others. For this and many other blessings that have come to us, we are truly grateful; and for the better understanding of the Scriptures, which have been revealed to us through the study of Science and Health and all the Christian Science literature, words can never express our thankfulness.

Our gratitude for all this is beyond words. But great and wonderful as is this healing, it is nothing compared to the knowledge of God as Love which has come to us through Christian Science.—*Mrs. A. Tyrer, Longsight, Manchester, England.*

It is with a heart filled with gratitude for health and happiness gained through Christian Science that I send this testimony. I had been interested in Christian Science for a number of years, but had worked with it only in a feeble way. At last I had a great deal of trouble and sorrow, and while in this condition of thought I was taken sick in November, 1911, with a very severe case of throat affection. I called for Christian Science treatment, but did not seem willing to let go of the things that had caused me so much suffering, so I made little headway. One ailment would disappear only to be followed by another.

This state of affairs lingered until the non-Science members of the family, and some of the neighbors, were aroused and insisted on a doctor being called. The first doctor said I was a nervous wreck and there were symptoms of tuberculosis. A second one said he could do nothing for me; that the trouble appeared to be tuberculosis, but even if it were

not, there was nothing to build on. A third one was called, and he said it was tuberculosis; that I probably could not live longer than a week. As the doctors gave no hope and said they could do nothing, we again turned to Christian Science for help.

This was about the last of December. By this time my throat had been eaten out by ulcers so that I could not control the swallowing, and I choked on trying to take even a little water. Then my voice left me. My eyes were in such a condition that I could not see to read; I also had great difficulty in breathing and was so weak I could not move, while my arms and limbs were so numb I had no control over them. When I again began treatment in Christian Science, there was a steady gain in every way. Soon after the practitioner was called, I fell asleep and slept for two hours. In a short time I was able to move myself in bed and take a little liquid food. By the first of March I could walk across the floor with help. I had to learn to walk, just as a child would.

The condition of my throat was the last to yield, and I feared it would never be natural again. One morning, however, while eating my breakfast, I felt a change take place, and I found the swallowing to be perfect, and it never troubled me again. In a few weeks all numbness left my limbs, and today I am without a trace of the illness. I am in a happy, grateful state of mind, and enjoy better health than ever before.

For this healing I am very grateful, and the spiritual uplift is indeed much to be thankful for. Words cannot express my thankfulness to God and my gratitude to our Leader, Mrs. Eddy, who in Christian Science has shown us the better way.—*Tillie Skow, Central City, Neb.*

On November 13, 1911, my little girl, aged five, was taken ill with fever, and two days later, alarming symptoms having

developed, my wife called in a doctor, who diagnosed the case as blackwater fever, and said that he would take the child into his nursing home at the town thirteen miles away. I took her there with her mother that evening (November 15) and cabled the same night to a Christian Science practitioner in England for treatment. I also told my little girl that I was going to do this, as she is being brought up as a Christian Scientist. She was no worse for two days and then made rapid improvement, to such a degree that on the eighth day after going into the nursing home I was able to bring her home. She has not been ill in any way since, but has been well and normal. I may say that blackwater fever is regarded as a dangerous type of fever out here; recovery is generally slow and convalescence long. My daughter had no medicines in the hospital, as the doctor could not get her to take the only medicine he wished to give her; and she told him before leaving that Christian Science had cured her, not the doctoring.—*Col. H. G. Kennard, Mergui, Burma, India.*

Although not a Christian Scientist, I can vouch for the above statement made by my husband as regards my little girl. She certainly made a marvelous and rapid recovery, so much so that many people of our acquaintance doubted it really being blackwater fever. I myself would have doubted it if the symptoms had not been so remarkably different from the ordinary malaria.—*Mrs. A. Kennard.*

Words fail me when I endeavor to express my thankfulness to God, and my gratitude to our Leader, for the blessings which Christian Science has brought to me and mine. In the month of August, 1911, our youngest daughter was instantaneously healed, by this wonderful truth, of what *materia medica* calls St. Vitus' dance, from which she had suffered some three or four years. She had violent attacks at times, and finally was not able to use her left hand at all.

She would have sudden and sometimes serious falls, and on one of these occasions it was thought that she was dead. These symptoms continued for about four years, and as we were not able to demonstrate over the condition ourselves, we called a Christian Science practitioner. The little girl was healed with the first treatment, and she has been perfectly well ever since.—*Edward C. Oertel, Pittsburgh, Pa.*

For a long time I have felt that it was my duty to give my testimony to what Christian Science has done for us. It was in 1898 that I had the first attack of epilepsy, and for a while I had one about once a month. I tried the best specialist in the country, also electrical treatment, but with only temporary relief, for the trouble continued to return more frequently and in an aggravated form. Before coming into Christian Science I had as many as three attacks in one day. Finally, I was told by one of the best doctors in this part of the state that there was no hope whatever for me.

Some time after this announcement a friend who had been healed through Christian Science asked me to try it, and as I had tried everything else, I said I would. She gave us a copy of the text-book, "Science and Health with Key to the Scriptures," saying that I would surely be healed by reading and studying it. I was not, however, quite ready for the truth and would not read the book, but my wife started to do so, and in about a week she was healed of a chronic bowel trouble of over six years' standing. Her healing opened my eyes somewhat, and I began to read also. I then called on a practitioner. The result was, that the attacks grew less severe and came less frequently, until they finally disappeared, and it is now over three years since I had the last one. I was also healed of rheumatism, with which I was greatly troubled every winter.

I am grateful for the physical healing, but it is little compared with the spiritual benefit which is gained through

studying the text-book. Words cannot express my thankfulness to God for what Christian Science has done for us.

—*G. Klopfenstein, La Grande, Ore.*

In the summer of 1905 our daughter, then five years of age, showed symptoms of a nervous disease. These gradually grew worse, and the spells were of longer duration; then light spasms, which gradually increased in violence until she would fall and lose all consciousness. The spasms occurred frequently, night as well as day, and numbered from eight to over thirty in the twenty-four hours. Her mentality was affected, also her memory; she lost all desire to amuse herself or to be amused. Still she grew worse, until the spasms would leave her in a paralyzed condition. Our family physician was called at the start, and found the symptoms puzzling, for while they pointed to epilepsy in a general way, they were adverse in the minor details. On his advice I called the other local physicians, one at a time, but could get no encouragement. Osteopathic treatment was suggested at one time, and a course of that treatment had; but she was no better.

In the early stages of the trouble, I took her to the city and consulted an oculist, thinking the trouble might come from the eyes; but they were pronounced all right. She also underwent a minor operation for adhesions, which are supposed sometimes to cause such trouble. Still the spells grew more severe, more frequent, and of longer duration. I then consulted one of the most prominent physicians in a near-by city, who also pronounced it a case of epilepsy, but gave us some hope. We tried his treatment, and kept the child on a strict diet for a period of three months; still with no results. Having reached the end of our resources, we were awaiting the time when we could take her to the university to consult the best authorities there upon the disease.

During the interval Christian Science was suggested, but I was decidedly opposed to Christian Science, or rather, like a great many whose knowledge of it comes from those who know nothing of it, I was prejudiced. It held out a hope, however, and we grasped it, with the belief that the treatment could do no harm, if it did no good. Drugs were doing no good, and our physician was frank enough to say that it was useless to give them. Nine months had elapsed since the first symptoms, and the strain of constant watching, never allowing the child out of sight for a minute, was telling on the mother, and she was at the point of a nervous breakdown.

These were the conditions when Christian Science was presented, and now comes the part I do not fathom and cannot understand. Skeptic that I was, it was not long before a feeling possessed me that we were doing the right thing. Although the child continued for a time to grow worse, yet something told me that she would recover. In all, Christian Science treatment was had for about two months, and one morning after probably the severest night we had experienced, the child arose as bright as any child of her years,—her mentality restored, her interest in things around her renewed. From that day to this, now over three years, she has not shown the slightest sign of the disease; furthermore, I do not believe she ever will. Since then we have had several of what might be termed minor demonstrations; but this major demonstration has proven to me, beyond a doubt, that there is much in Christian Science.—*Chas. W. Cotton, D.D.S., Grand Haven, Mich.*



[NOTE—The original statements signed by the witnesses and other proofs relating to the foregoing cases, are on file with The Christian Science Publishing Society.]



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